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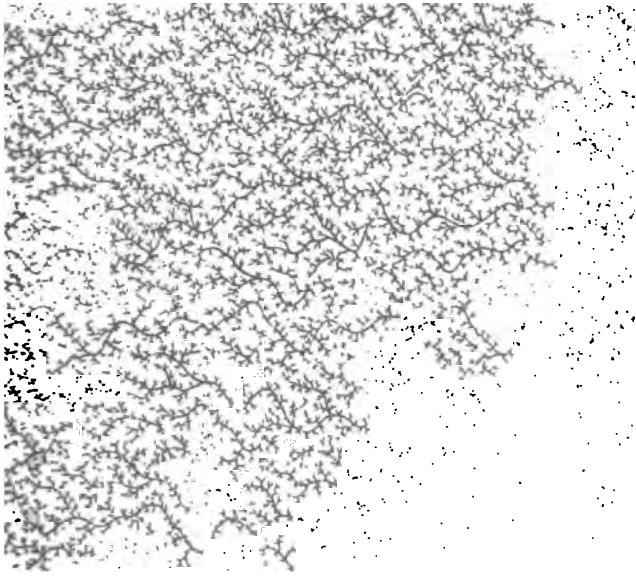

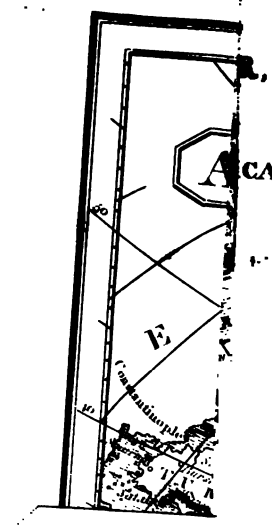
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THROUGH

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PREFACE.

To the philosopher, the antiquarian, and the naturalist, Asia is, in several respects, the most important Quarter of the Globe. It includes kingdoms, of which, till lately, the names were nearly all we knew; their extent of territory and population, their modes of government, internal resources, produce, manufactures, and wealth, all lying buried beneath a cloud of obscurity, which European ingenuity had not been able to pierce.

Until of late years, this was the case with the vast empire of China; but the embassy of Lord Amherst, and the intercourse opened by commerce, together with the residence and travels of individuals in such parts as Oriental policy had rendered accessible, have, in a certain degree, unveiled the mystery, and given new life to enterprise and inquiry.

Our acquaintance with that empire has also been considerably increased, by the enlargement of our Indian territory in the kingdom of Nepaul on one side, and in our approaches towards Persia on the other.

The accounts we now possess of Egypt and the Holy Land will also be found more copious and accurate than any of prior date. It is worthy of remark, that the Travels of Dr. Clarke, Mr. Legh, &c. though terminating in Asia, commenced in Europe; but it should be considered, that any *division* would have interrupted the *order*, which, by being preserved, throws much light upon various circumstances and events which form a connexion with the whole.

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FLOWERS

OF

MODERN VOYAGES & TRAVELS.

CHAPTER I.

Albania—City of Joannina—Lake—Bazaar or Bizestein—Singular Mode of Building Houses—Schools—Division of the Country—Tellipené—Castle—The Vizier Ali—The Albanians described—Dress—Cottages—Diet—Robbery no Disgrace—Natolica—Messalogne—Colonni—A Singular Cavern—The Devenistes—Smyrna—Petit Paris—Constantinople—Mr. Macgill—Visitation of the Storks.

MR. HOBHOUSE is the first traveller who has presented to the English reader a detailed account of Albania, a country which stretches along the coast of the Adriatic from the Gulf of Arta, in 39° of latitude, to the ancient Venetian provinces in 42°. This country does not in any part exceed 80 miles in breadth. Some information has before been given to the readers of French by Dr. Poqueville, a physician, attached to the Egyptian expedition under Bonaparte from which Mr. Hobhouse acknowledges he has taken whatever he found agreeable with his own observations and inquiries. The general face of the country, diversified throughout with all the variety of extended plains and lofty mountains, and consequently

abounding with romantic scenery may be famil
to the readers of Childe Harold. But the p
turesque beauty that recommends it to the paint
and poet is not its only praise; for though mou
tainous and wild, it readily yields itself to th
wishes of the cultivator, and repays his toil wit
abundance not only of the necessaries, but eve
the luxuries of life. While the hills produce th
olive, the vine, and the dwarf oak of Vallona, th
noble plains of which they are the boundaries, pr
duce rich harvests of corn, rice, tobacco, maiz
&c. They also maintain large flocks of sheep an
goats, and herds of cattle and horses, togeth
with abundance of pigs and poultry. The be
snuff in European Turkey is made from the tobac
raised near Delvinaki in Upper Albania, and th
gardens of Joannina, are celebrated for the e
cellence of the otto of roses, manufactured fro
them. Add to these the timber that descen
from the mountains, and which before the la
war, supplied the dock-yards of Marseilles an
Toulon. At the great fair held annually at Joa
nina all the richer Turks and Greeks, not only
Albania, but of part of Romelia and the More
supply themselves with loose robes and pelisse
for their winter dresses, the manufacture of Fran
and Germany. From hence also, the spun cotto
of Triccala, are distributed through the other par
of Turkey, and in part forwarded by land carria
to Germany; here also are collected the annu
droves of live stock and horses, the former for th
supply of the islands of the Adriatic and Ioni
seas, the latter for dispersion in the different di
tricts of the country itself.

Of the city of Joannina, the capital of Ali's d
minions, little has till of late years been notic
but its existence. It has been indeed inserted
our maps, and the few who have paid any atte
tention to Romaic literature, may have observ

its name in the title-page of some of their books; but of the city, all that seems to have been known or suspected was, that it was situated in the country of the most warlike and barbarous nation of European Turkey. The city of Joannina stands on the western side of a lake or large sheet of water, 10 or 12 miles in length, and at least three in breadth, at about two miles from its northern extremity. This lake is on one side, enclosed by the green plains, the city and a long succession of groves and gardens, and on the other by a chain of lofty mountains that rise almost abruptly from its banks. Immediately near the lake the city stands on a flat, but the north and western parts of it are built on slopes of rising and uneven ground. A triangular peninsula juts into the lake, and here is the residence of the Pashaw, defended by a fortification, and a tower at each angle. One street runs nearly the whole length of the town, about two miles and a half; another divides this at right angles extending to the fortress, and these are the principal. The street called the Bazaar, is inhabited by tradesmen; the *Bizestein*, or covered Bazaar, bears some resemblance to our Exeter Change. Besides the Pashaw's residence in the fortress, the suburbs contain a summer residence for the Vizier, built in the midst of a garden; it is in the form of a pavilion, and has a large saloon with small latticed apartments on every side; the floor is of marble, and has a fountain in the centre, containing a pretty model in marble of a fortress, mounted with small brass cannon, which can be made to spout water, while a small organ in a recess is constructed to play some Italian tunes; the rooms are furnished with sofas of figured silk, and the lattices of the windows are gilt and highly polished; the whole is protected by the shade of an olive grove.

In most of the gardens in the suburbs are sum-

mer houses; the dwellings in the city are mostly large and well built, containing a court yard, and having warehouses and stabling on the ground, with an open gallery, and the family apartments above them.

The upper and lower part of the houses are connected by a flight of wooden steps under cover of the pent-house belonging to the gallery. As the windows are very small and latticed with wood, they make rather a gloomy appearance. However to make amends for the size of the windows the large folding doors of the houses are sufficient to admit the horses and cattle of the family. These are never left open, but the yards which are often planted with orange and lemon trees make them appear sufficiently lively within, and in rainy weather the galleries are large enough to serve as places of promenade. The appearance of this city induces most strangers to suppose it much more populous than it is in reality; but this under every allowance cannot be admitted to exceed 40,000, the whole yielding the Vizier an annual revenue of 250,000 piastres. In domestic comforts and a superior style of living, the inhabitants of Joannina far exceed those of the other cities of Greece. Connected with the merchants of Trieste, Genoa, Leghorn, Venice, and Vienna, many of them possess considerable knowledge of the modern languages; and being taught French and Italian at home, they have introduced so much of the manners of Christendom as at one period almost to venture at the establishment of a theatre for the performance of Italian operas. Yet though the Vizier Ali considers Jonnina as one of his good cities, the wealthiest merchant cannot be indulged with a ride into the country without acquainting him with his intention. Though avarice is his ruling passion, the merchant nevertheless feels confident, that *what is left* him by Ali, is in no danger of being

taken from him by some subordinate agent; neither does he live under the dread of that constant change of governors, which, as each must be conciliated by new presents, or enriched by fresh extortions, is one great source of the misery of other parts of Turkey. Schools are kept here for teaching the French, Latin, and Greek languages; and at one of these seminaries, three hundred boys are instructed in reading and writing the Romaic, without charge. Still the want of books is severely felt; and in the arts of life, the people are so backward that when Mr. Hobhouse was at Joannina, no person could be found who could repair an umbrella, and only one Italian who could mend a bedstead.

Albania is now divided into upper and lower, or, as they are sometimes called, Albania proper, and improper. In the latter the inhabitants are mostly of the Greek church, and of course have adopted the manners of the superior Greeks in the more improved parts of Turkey, and resemble in many points rather their brethren in faith than their brethren in country. On the other hand the Christians of the upper country agree in a common character with their Mahometan fellow-countrymen, and constitute together with them one nation; the difference of faith in this district alone, of all the conquests of the Turks, producing but little difference in the condition of the people. The natives of Joannina, however, generally speak with utter contempt of the Greeks, and assume to themselves no small consequence as Albanians. Stopping for a night at a village called Cesarades, Mr. Hobhouse experienced a great deal of kindness from the host, and saw nothing in his face, though a Christian, of the cringing downcast look of the Greek peasant. To his house neatly plastered a stable was added, the whole quite in a different style from what he had seen in Lower Albania.

Having reached Tepellené, the birth-place and favourite residence of the Vizier Ali, the travellers found this on the banks of a river, which, at the distance of sixty miles from the sea, seemed to Mr. Hobhouse and his companion, as broad as the Thames at Westminster Bridge; though it does not appear, that this, or any other river in Albania, is used for the purposes of navigation. The town consists of less than five hundred ill-built houses, and was extremely dirty; but they experienced very different sensations when they obtained admittance into the court-yard of the Vizier's residence. This seemed to resemble the castle-yard of some of the feudal barons some hundred years ago. Soldiers, with their arms piled near them against the wall, were collected in the square, walking backwards and forwards, others sitting in groups upon the ground: horses, completely caparisoned, were seen leading about, whilst others were neighing under the hands of the grooms. In the offices at a distance from the house, several cooks, half armed, were employed in dressing sheep and kids for supper. In fact, every thing bore a martial appearance, though not in the style of the head quarters of a Christian general, as many of the soldiers were without shoes, and had more wildness in their air and manner, than any of the Albanians they had seen before. These travellers, it seems, would have been entertained in the palace, had it not been at the time of the Ramazan. When admitted to an audience, they found Ali, as if by accident, standing, according to the etiquette of Turkish politeness, which does not admit of rising from a seat to any but a superior, or a Mussulman; but as he seated himself, he desired them to do the same. He is described as a short man, about five feet five inches in height, very fat, with a pleasing face, round and fair, with lively blue eyes; his beard was long and white; but, excepting his high turban, he

was not very magnificently dressed: his attaghan, or long dagger, was studded with brilliants. Being extremely civil, he shewed the travellers a mountain howitzer, that was lying in his apartment, and took the opportunity of telling them, by an interpreter, that he had several large cannon. He also looked through an English telescope, and then handed it to them to look at some Turks riding along the banks of the river towards Tepellené. His attendants were very few, but the travellers were supplied with pipes, coffee, and sweetmeats, by four or five young persons magnificently dressed in the Albanian habit, having their hair flowing half way down their backs. As to his abilities, his liveliness and ease gave Mr. Hobhouse and his friend very favourable ideas of his natural capacity. Upon another visit, a long duck gun was brought into the room, which was about to be sent to the Vizier's army, then besieging Berat, and in want of *ordnance*. Being minutely acquainted with every road, he gave the travellers leave to take an Albanian Christian, named Vasilly, whilst in Turkey; and further offered his services in any way they could be made useful.

The revenue of this barbarous sovereign, who can neither read nor write, consists of a fourth part out of all the tenths collected for the Porte; he has also near 400 villages, his own property; and occasionally claims arbitrary sums for the protection he grants to many towns and districts. All his work is done gratis, and his kitchens and stables supplied by the towns where he has any establishment. His soldiers, who receive about twelve piastres from him per month, are found in bread and meat wherever they go, by the inhabitants of towns and villages; so that he reserves considerable sums for emergencies, such as bribing the ministers of the Porte, or for purchasing his neighbour's territories. As for male or female slaves,

he takes them from the families of the robbers, whom he executes. So much dreaded is the name of Ali, that he has rendered many parts of Albania, and the adjacent country, perfectly accessible, which were before so infested with robbers, that trade and commerce suffered materially from the obstruction. At present, the persons and goods of merchants being equally secure, the revenue is increased, and the condition of the subject ameliorated. Bridges have been built over the rivers, causeways raised across the marshes, roads increased; and though all these improvements were made with an immediate view to his own aggrandizement, it was impossible to prevent the people at large from sharing in the benefits.

The native Albanians are generally of a middle stature, muscular and straight, but not large, and particularly small about the waist, which is partly attributed to the tight girdle worn about their loins. With a full and broad chest, their necks are generally long; their faces round, but with prominent cheek bones; the forehead raised, but flat. Their mouths are small, and their noses, for the most part, high and straight, with arched eyebrows. Having no hair on the fore part of the head, they make it flow down in large quantities from the back part of the crown; long lank hair is, of course, admired. They wear small mustachios on the upper lip; but as they shave their heads about once a week, they take off the whole of the beard at the same time. The dress of the common people is entirely white, being made of coarse woollen, but their shirts and drawers are of cotton. The shirt is worn over the drawers, falling down, and encircling the man like a Scotch kilt, and is closely girded round the loins with a coarse shawl, drawn tighter by the leathern strap or belt, which contains their pistols, of which even the poorer people carry one, as their constant compa-

Albanian Soldier

Raphedos. or Bard

nion; while the soldier is generally distinguished by his carved sabre, which he keeps uncommonly sharp. Though mostly bare-footed, they sometimes wear a sort of sandal, and a species of greave, which, with their girded loins and kilt, gives them much of the appearance of the old Roman soldier, especially when, as is the case with the agas, and those who can afford it, their two or three jackets of velvet, richly worked with inlaid gold or silver, gives to the body some of the appearance, and the stiffness, of a coat of mail. Another garment, which is compared to the ancient Roman sagum, forms their chief defence against the weather, and at the same time serves for their bed, either in the cottage or the field. This is a large great coat or capote, with loose, open sleeves, and a hood, which hangs in a square piece behind; when thrown over the head, it is fastened or stiffened out by a long needle, and sometimes with the ramrod of a pistol. This garment is made of shaggy white woollen, or black horse-hair. The little red scull-cap of Barbary, forms the general head-dress, to which some, in better circumstances, add a shawl. From sleeping on the floor in their thick woollen dress, it is almost impossible to be free from vermin; nor are the females more cleanly in their appearance than the men, though they are generally tall and strong. As in most of the eastern countries, the women are here more or less subjected to bad treatment and hard labour; and in some parts of Albania, to sowing and reaping. Their cottages, though they seldom consist of more than one floor, having two rooms, and but scantily furnished, are well built, and, though of mud, perfectly dry. They are seldom without a garden, and their dwellings are sometimes surrounded with a wall for the purpose of defence, being pierced with regular loop-holes to fire through. Each village has its green, being a shady situation for the holiday amusement of the

peasants, who are indulged with plenty of meat at those times, though their common food is wheaten bread, and various grain, cheese, eggs, butter, olives, and vegetables. Both Mahometans and Christians here drink wine, and an ardent spirit extracted from grape husks and barley. Their temperance is remarkable, as their love of arms, finery, and trinkets, induces them to forego a number of indulgences.

Living under no established laws, and each man being the defender of his own rights, and the redresser of his own wrongs, bloodshed and revenge are common among them; and the general state of their untutored minds, of course, renders them subject to many sudden impulses of passion, which better information would teach them to correct. Robbery here is no disgrace. "When I was a robber," is a common expression among the Albanians. Robbery, indeed, next to war, is the most effectual stimulant in calling forth the spirit of enterprize; accordingly, these people take to the mountains, and pursue the robber's or the soldier's trade, with courage, address, and perseverance. The same restless spirit carries the Albanian into the service of different Pashas of Europe or Asia; and though detested by the Turks of Constantinople, they alone are appointed to guard the sacred banner from Mecca to that city, and not a few of them have risen to the highest dignities of the Ottoman Empire. They have also been in the habit of enlisting into the Neapolitan service, and of late have joined in considerable numbers the Greek regiments, raising for the British service in the Ionian Isles. But like the Swiss, and some other mountaineers, those who enter into service abroad, always reckon upon a return to their own native country. Like these, they are perpetually recurring to their mountains, and making invidious comparisons between them, and every thing in fo-

reign countries. Their ignorance, however, still prompts them further than this; for they consider all other men, whether Turks or Christians, as cowards, when opposed to their countrymen. Mr. Hobhouse adds, "that as they have long been accounted the best soldiers in the Turkish Empire, they have some reason for the pride, which can be discerned in their poorest peasants. The strut of one of them, and the air of defiance which he puts on, with his hand on his sabre, and his red cap a little on one side, over his forehead, are such as no one, who has once seen them, will ever forget.

On quitting Albania, Mr. Hobhouse and his friend passed through Carnea, the most desolate and least inhabited part of Ali's dominions. Of Natolica and Messalogne, two towns of the ancient Ætolia, Mr. Hobhouse speaks favourably, reckoning them among the best of Romelia. From the latter, he crossed to Patrass, and on his arriving in the Morea, he observes the temple and the statue; the theatre, the column have disappeared; but the vallies and the mountains, and some not unfrequent fragments, remind the traveller, that he treads the ground once trod by the heroes and sages of antiquity.

Making an excursion to Cape Colonni, they were fortunate enough to visit and to escape from a vast cavern in the side of Mount Paone, never before described, and of which many wonderful stories are afloat in the country. To enter this cavern, it seems it was necessary to ascend for some time, whilst the clouds hanging on the side of the eminence retarded their progress. When they found themselves in the light, the sun shone over their heads in a clear blue sky, whilst the even surface below resembled a vast sheet of water, and the other mountains had the appearance of islands emerging from the sea. When the mouth of the cavern was found, almost concealed by the remains

of a pendant rock, they, with the guide who accompanied them, descended into the first landing-place, and there struck a light. Each of them having a pine torch in their hands, and a number of strips of the same wood to use in case of an emergency, they passed through a very narrow aperture, where they found an entrance to the right and to the left. In their descent they came into what appeared a large hall, arched over head with high domes of crystal, separated into long aisles by columns formed of glittering spars. Chambers of a horizontal form now presented themselves to view; in other places the dark mouths of deep recesses appeared descending into the bowels of the earth. Wandering from one grotto to another, the travellers at length met with a fountain of pure water, which seemed to issue from a stream that trickled down the petrifactions depending from the roof, and partly to ascend from a spring rising from the rock below. By the side of this basin they were induced to linger till their torches were burning fast away, and they began to think of returning; but after exploring the labyrinth for a few minutes, they found themselves again at the fountain side, and their alarm was not a little increased when the guide confessed that he had forgotten the winding paths, and that he did not know how to regain the one he had missed. In this dreadful state of suspense they continued roaming through different paths in the cavern, sometimes proceeding on the level bottom and sometimes climbing up narrow apertures, totally ignorant of their termination. Happily when their last strip of fir was nearly consumed, they once more saw the light of day gleaming towards them, and directing their steps that way fortunately arrived at the mouth of the cave. Those only who have escaped the danger of being buried alive, can form an idea of such a *deliverance* as this from a similar disaster.

In the course of Mr. Hobhouse's peregrinations in the vicinity of Athens, we have an interesting account of the state of Negaris, and of the policy of the Turks with regard to it. Unable, it seems, or unwilling to take upon themselves the guardianship of the mountainous country on the borders of the Isthmus of Corinth, they have erected the whole Greek population of this district, inhabiting seven towns, hence called the Dervini Choria, into an armed guard, to prevent the egress of unpermitted persons from the Morea. Freed in great measure from the payment of the *haratch*, entrusted with arms, and having but one Turk resident among them, called the Derveni Aga, the Derveniotes have with their freedom acquired the virtues which can only exist under its protection; and such is their vigilance, courage, and honesty, that even a snuff-box lost on their mountains would probably soon be recovered. The institution has completely answered its end; their activity and knowledge of the country supplying the place of numbers, they have hitherto, though hardly exceeding three thousand warriors, successfully resisted every attempt to force the passage of the Isthmus. Of six thousand Albanian Turks, who some years ago, after plundering the Morea, attempted a retreat through the Derveni country, scarcely any escaped destruction. Those whom the swords of their adversaries spared, were sent in chains to Tripolizza; and a similar fate has awaited the attempts of smaller bodies, which since that time have endeavoured to flee from the oppressions of the Pashas of the Morea. However debased by servitude and superstition, whether cringing under his barbarian master, or fawning upon the Frank, whom he detests as a heretic, the unprejudiced observer will willingly refer the failings and the vices of the Greek to the circumstances of his situation, and will observe in him the seeds of good, which a more fa-

vourable conjuncture of affairs would call into abundant produce. The modern Greek is every where acute and good-humoured, patient of labour when occasion calls for it, and indefatigable in the pursuit of what he deems his interest. That he should for the most part see this in the accumulation of riches, that the desire of gain should thence occupy his soul, and produce that debasement of character which invariably follows, where the love of money is the principle of action, cannot be objected to his discernment, nor fairly brought forward as the evidence of that deterioration to which it so largely contributes. Debarred the hope of rising in the state, excluded even from the profession of a soldier, the law in the sole administration of his masters, his church in a state of degradation, both in its outward appearance and the persons of its ministers; what wonder that the passion which leads so many victims where the pursuits of ambition and honour are open, should be predominant, where it is the only one that has a chance of gratification? In all this a fair observer of the actual state of the nation will see more to lament than to blame; while he will justify his hopes of better things, by the conduct of the emancipated Derveniotes, and the superiority of the traduced inhabitants of Maina over their acute but enslaved fellow countrymen.

The principal change that has taken place in Smyrna, since it was described by former travellers, is for the worse, in the interruption of that social and happy intercourse among the European settlers, which procured to the Frank quarter at Smyrna the name of *petit Paris*. This, which had suffered but little from the incursions of former wars, was wholly subverted by the malignity of Bonaparte, who suffered none of his subjects, whose conduct he could in any way influence, to hold communication, good or bad, with the tyrants of the seas or

their allies. From this interdiction Athens and Salonica in the Levant alone were free.

From Smyrna Mr. Hobhouse proceeded in the Salsette to Constantinople. The travellers were detained for some time after the arrival of their firman, by the contrary winds, which for nine months in the year blow with no small violence out of the Straits. At length, however, they passed the Dardanelles, and proceeded slowly up the sea of Marmora to the capital of the Turkish empire.

Selim III. under whose reign Mr. Macgill visited Turkey, appears to have been a man of very uncommon views and talents for a child of the seraglio. Aware that the despotism exercised by the Janizaries for ages, both over prince and people, was the chief cause of the feebleness of the government, Mustapha, the predecessor of Selim, took the wise and bold resolution of undermining their power by forming an establishment of troops upon the European model; and, in pursuing this plan, Selim shewed such vigour and perseverance, that in 1805 the numbers of the new troops, or Nizami-Djedid, amounted to about sixty thousand, according to Mr. Macgill's statement; which is considered exaggerated in some degree;—still it is certain, that a respectable force was embodied, armed, and accoutred, after the European manner, quite unconnected with the Janizaries, and kept also separated from the body of the people, in barracks of their own, and encouraged, by every mark of favour, in their attachment to the Sultan. There was thus every appearance of a speedy period being put to the violent and anarchial tyranny of the Janizaries. Similar improvements were going on in the arsenals and dock-yards; so that some prospect of regaining their naval strength was now afforded to the Turks. The traffic in protections, carried on by foreign ministers to such an excess, that Russia alone was computed at one time to

ance a day or two before the grand army, and then return to give in their report: the whole body advances after that, and on its passage leaves, during the night, its detachments to garrison the different towns and villages on their way. They depart early in October, in the same manner, so that no one can tell from whence they come or whither they go. They are known in the night-time to leave all the villages, and have been seen in the air like immense clouds. None but those which from infirmity or accident are unable to fly, are left behind. A person who, at the season of their departure, was in the habit of coming from the interior, told Mr. Macgill, that on his journey the year preceding, he had seen thousands and hundreds of thousands of them near the banks of a river; and that they annually assembled there; and when the general is certain that his whole army is collected, he, at a given moment, sets them in motion, the stragglers being brought up by a detachment left for that purpose.

CHAPTER II.

Excursions from Constantinople—Mr. Galt—Dr. Clarke—A Greek Bishop—Leros—Grotto of St. John—Patmos—Paros—Syra—Sunium—Athens—The Ilissus—A perilous Adventure—Epiada—Nauplia—A Turkish Bulletin—Argos—Corinth—Amphipolis—A Turkish Carnival—A Coffee-House—The Hebrus—Thebes—Mount Helicon—A Greek Entertainment—A Raphodos or Bard—Cave of Trophonius—Celebrated Pass of Thermopylæ—Pharsalus—Ampelakia—Thessalonica—St. Paul—Macedonia—Albanian Peasantry—Megara—Statue of Ceres—Persian Arms.

Several British travellers that have visited Constantinople have been in the habit of making

excursions to the beautiful spots both on the Asiatic and the European sides. Mr. Galt, on one of these occasions, having returned to the Turkish capital, afterwards set sail for Scio and Smyrna, the direct British trade with which has been reduced to little more than a sixth of its former amount, since the occupation of Malta. The general trade of the Levant, for the supply of British goods to the east, particularly Persia, has been completely undermined by the compulsory exportations of the East India Company, which supply, by the most round about means, and to the regular loss of the sellers, the Persian market far cheaper than it used to be furnished directly. Our cotton goods however were rising in demand, so much so that nearly 200,000*l.* worth were annually sold in Smyrna alone. Mr. Galt visited several of the islands which are little noticed by travellers in general. His account of the Idriots is very interesting; they are the descendants of a colony from the Morea, and enjoy the reputation of possessing greater integrity than the other Greeks. Having increased their shipping by supplying France with grain during the revolution, Mr. Galt observed they possessed 80 vessels of above 250 tons, besides several hundreds of small craft; and they had two or three ships equal in size and strength to frigates. The neighbouring islands of Specia, Paros, Myconi and Ispera, resemble Idra in their institutions, and the shipping and seamen belonging to them generally pass by the name of Idriots in the western parts of the Mediterranean. And as the Idriot sailors are a kind of partners in the common freight of their vessels, their character and manners are much superior in regularity, sedateness, and information, to that of sailors in general.

When Dr. Clarke and his friends left Constantinople, with the view of visiting Greece, after coasting Rhodes, they arrived off the island of Coos,

where they were safely landed in the town of Stanchio. Here they found a new Greek bishop, just appointed by the Porte, whose only prospect of reimbursing himself for the money his election had cost him, was the fees of his office as justice of the peace, which situation, in these islands, the bishops generally hold. Among some Greek inscriptions which they copied whilst here, were two of a very singular character, purporting to be honours paid by the senate and people of Rhodes to the filial piety and conjugal benevolence of 'Suetonia, the daughter of Caius,' and 'Anaxinæ, wife of Charmylius.' However, though the modern laws of Cos do not reward female chastity, they discountenance, and in a very singular manner, any cruelty in females towards their admirers.

At Stanchio our travellers hired a small half-decked boat, with large latteen sails, to carry them the remainder of their tour through the islands. It was the property of a poor Casiot, who, with two young men, his nephews, and a boy, his great nephew, composed the crew. The vessel was very unpromising in its appearance, but the Casiot master, though very old, was an admirable seaman, and gave the party great satisfaction through a long, and in some parts of it, a dangerous passage. They passed Leria or Leros, renowned in ancient times for the roguery of its inhabitants, and afterwards entered the port of Scala, in the island of Patmos. Here, in consequence of applying to the fathers of the convent of the Apocalypse, in behalf of some French prisoners, among the dusty and moth-eaten heap of manuscripts, which fill the library, they discovered and purchased the noble manuscript of Plato, now in the Bodleian library, at Oxford. The monks were perfectly ready to sell others on reasonable terms, but the travellers were warned by a Greek officer, in the Turkish army, that if it were known to the people of the town

that the monks had derived any gain from their manuscripts, the Turkish government would lay a very heavy fine upon the monastery. They were therefore obliged to content themselves with such acquisitions as their new friend could procure and conceal under his Turkish habit, and which were afterwards smuggled on board their vessel in a basket of bread. The grotto said to be that in which St. John wrote his book of the Revelations, does not seem to have obtained much credit by our travellers, who describe Patmos as a rock, of seven Greek miles in length, by one and a half in breadth; the town, however, is cleanly, and has twelve small merchant vessels of its own, trading with the Euxine, Italy, and Malta.

The Churches at Naxos have bells, a privilege the Turks seldom grant their Christian subjects. When Dr. Clarke landed here, two days after he left Patmos, several boats were in the harbour, drawn up in the old Homeric fashion, with their prows resting on the beach, their masts struck, with a sail over them, to form a kind of tent, under which the mariners were drinking wine and singing to the melody of the lyre, or three stringed viol. The town of Naxos looks well from the sea, but within is dirty, dark, and irregular. The soil is barren, but the citrons grow to an enormous size. Excepting a temple of Bacchus, of which little but a portal remains, an unfinished colossal statue of the same divinity, and a few inscriptions. Naxos contains nothing remarkable but its minerals. It supplies all Europe with emery.

From Naxos they visited Paros and Antiparos; the first of these abounds with olive plantations, the fruit of which constitutes the principal and favourite food of the inhabitants. In a conspicuous part of the principal quarry, in Paros, is a bas relief of Silenus, surrounded by many other figures of an ordinary kind. Below is an inscription *purporting that* two persons, Adamas and

Odryses, dedicated the sculpture to the Nymphs, whom Dr. Clarke supposes to have been, not the sportive deities to whom the woods, the mountains, the sea, and rivers, were given in custody, but merely mortal females, the *girls* of Naxos.

Dr. Clarke visited Antiparos, and viewed its marvellous grotto, with the eyes of a philosopher. From Paros he went to Syra, the ancient Syros; from thence to Gyarus, well known as a place of punishment under the Roman empire, now, as in all ages, nearly uninhabited, and proverbially barren. While on this last isle they narrowly escaped being pillaged by a party of Idriots, who are accustomed to navigate the Ægean sea, in all weathers, in long open canoes, with thirty or forty rowers. In these people the characters of the pirate and the bold adventurous merchant are united. Hence they visited Ceos, now called Zia, a very interesting island, where they were received with much hospitality, and where the ruins of Joulio, will probably reward the curiosity of some future traveller. From Zia the travellers sailed by Macronisi to the promontory of Sunium. On the pillars of Minerva's temple the names of many persons who had visited the spot were written, and among them those of the lamented Tweddell, and the Hon. Captain William Paget.

On the 29th they disembarked in the harbour of Piræus, now called Porto Leone, and thence proceeded to Athens. On this occasion Dr. Clarke takes occasion to say "that to see that part of the Parthenaic procession, which yet remains on the frieze of Parthenon, is, of itself, worthy of a journey to Athens." It is a well known, though remarkable fact, that from the date of the Venetian siege, in 1464, to the middle of the sixteenth or even seventeenth century, Athens was entirely overlooked by the travellers who visited the East, and was supposed to have lost at once it ancient name

and all its former grandeur. The merit of first calling the attention of Europe to its splendid ruins, is attributed by Chandler to Marten Crusius; but Dr. Clarke urges the claims of one Gillet or Gilletiere, who visited the place with two Italians, two Germans, and an Englishman, named Dreslington, in 1670.

In Athens, actively employed in Lord Elgin's service, Dr. Clarke found an old acquaintance in the person of the celebrated Don Battista Lusieri, by whose kindness, as well as by the scaffolds and ladders with which the Parthenon was then surrounded, our travellers were enabled to examine many of the details of that glorious edifice more accurately than either Spon, Stuart, or Chandler. It is remarkable that though Lusieri admitted the ornamental parts of the Athenian Temple to be of unrivalled excellence, he still preferred those of Pæstum and Egina, in the essential parts of their architecture; as the spaces in the former had been filled with rubbish and loose stones, there were also some superfluities degenerating from the taste of the ancient Doric. "For our own parts," says Dr. Clarke, "in viewing the Parthenon, we were so much affected by its solemn appearance, and so much dazzled by it general splendour and magnificence that we should never have ventured to this critical examination of the parts composing it. Often as it has been described, the spectator who, for the first time, approaches it, finds that nothing he has read can give any idea of the effect produced in beholding it."

Very striking descriptions are given of the temple of Theseus, the Onyx, the Areopagus and the magnificent Corinthian pillars, formerly belonging to the temple of Jupiter Olympus. By the simple fact that the Ilissus has been divided into many small channels for the mills and gardens near the city, Dr. Clarke accounts for the smallness of the

present stream, and of course justifies the ancients from the charge of exaggeration in the descriptions they have left of its abundance.

After a perilous adventure in the public baths of Athens, during those hours in which they were appropriated to females, and where Dr. Clarke, in ignorance of this, found himself unawares in a situation as extraordinary as that which proved so fatal to Acteon, our travellers embarked on the 5th of November, in their little Casiot bark, on a voyage to Epidaurus. As far as Ægina they were accompanied by their friend Lusieri, and a young artist, a Calmuck by nation, but who had highly distinguished himself at Rome. At Ægina they only stayed long enough to land the two artists, and to obtain a pilot, who, instead of carrying them to Epidaurus, landed them at a small port called Epiada; here, being once well on shore, they thought it best to proceed no farther with such a guide, and dismissed their old Casiot captain, whom they made perfectly happy, with the present of a silver coffee-cup, over and above the sum they agreed for. From Epiada their first intention was to proceed to Epidaurus on horseback; an intelligent Greek, however, advised them in preference to go to Ligurio, where the temple of Esculapius, whom he called Asclapios, was still to be imperfectly traced. The country of the Morea they found singularly beautiful, and the white dresses and reed pipes of the shepherds completely carried back the fancy to the days of pastoral poetry. The Ligurians amused them with many legendary stories of Asclapios, considering him as a great king who had once reigned in Epidauria. The most visible ruins are at Hieron, now pronounced Jero, where the remains of a small theatre are the most interesting features.

At Nauplia they were hospitably entertained at the house of the English consul, where, nearly a

quarter of a year after the event, the Turkish bulletin arrived, announcing to the subjects of the empire "the expulsion of the French infidels, 'forsaken of God,' from Misr, by the troops belonging to the Sublime Porte of Solid Glory." All the mention of the English was in a postscript, stating that "the English djowrs had acted friendly on the occasion." The news was received with the usual rejoicings, among which was a dance with swords and bucklers, which Dr. Clarke regarded as in Peloponnessus, a relic of the ancient Pyrrhic dance. Nauplia consists of an Acropolis, on a high rock, with a lower town, and is situated on a plain well calculated to repay the labours of agriculture. Since the days of the Venetians Nauplia has enjoyed a considerable trade in oil, wine, and sponges, but has now once more fallen into decay, partly through the plague, but even when no plague is there, it is unhealthy, and here indeed, and all through the Morea, a stock of Peruvian bark, or of the arsenic ague drops, is necessary to every traveller.

From Nauplia Dr. Clarke visited the ruins of Tyrius, the perplexing remains of which have afforded him ample scope for speculation and conjecture. At Argos Dr. Clarke obtained from the English consul some beautiful terra cotta vases, which were taken from the neighbouring tombs. These vases sometimes contain little gilded representations of fruits and flowers. The most curious among the antiquities of Argos, is the oracular shrine, of which the secret passage is now laid open, terminating behind the altar, and affording an excellent station whence a priest might, unseen, deliver the response of his deity. At Nemea, since called Colonna, from the pillars which are the scanty remains of the ancient temple of Jupiter, the poor inhabitants complained most bitterly of Turkish oppression.

Sicyon, now called Basilico, though overlooked by Chandler, possesses some interesting relics of antiquity, and the beautiful plain between this city and Corinth it is said still retains its ancient fertility.

At Corinth little is now to be seen except the remains of a temple which former travellers have variously supposed to have been dedicated to Juno, or the Sisyphæum, mentioned by Strabo, but which Dr. Clarke apprehends to have been erected in honour of Octavia, sister of Augustus. The Acropolis is still fortified, and might be rendered almost as impregnable as Gibraltar. The isthmus Dr. Clarke supposes to have been originally overflowed by the sea, which he grounds on the name of Pelop's *Island*, anciently given to the Morea.

Here are two large lakes which now bear the names of St. Basil and St. Beshak; the latter Dr. Clarke has shewn to be Bolbe. Our travellers did not visit Mount Athos, though the revenue of the Greek monks here is stated by Dr. Clarke at above a million of dollars annually. The fact that many of their religious utensils and pictures are ornamented with gold, silver, and pearls, is a very equivocal sign of a great income; these are, in many instances, the relics of better times, and the things which they live by exhibiting. The diet of these monks is very coarse, viz. bread and olives, and they are clothed in sackcloth and dirt, so that it is not very surprising they should be able to keep up the ornaments of their churches and altars.

The ruins of Amphipolis are still considerable, but are thought to belong to the Romans rather than the ancient Greeks. As our travellers approached the borders of Thrace, the population became chiefly Turkish; and the difference was marked by the number of fountains by the way-side, the tall minarets rising amid groves of cypress and

poplar, and the distances of the villages from the main roads in order to escape the desolating march of the Turkish armies. They met two parties of well dressed women on horseback, riding astride with their veils on, and each guided by a pedestrian attendant. As soon as they perceived the foreigners they caused their horses to be led out of the road, and to be placed so that their backs were towards the passengers, lest their eyes, which were only visible through their thick veils, should be profaned by the gaze of an infidel. The travellers did not visit Philippi, but in the town and port of Cavallo they discovered the situation of Neapolis.

At Yeniga they found the inhabitants in the full riot of a Turkish carnival, firing their muskets and pistols in the streets, to celebrate the eve of their great fast of the Ramadan. At such a period it is very dangerous for a Christian to fall in their way; but here, as in many other countries, where similar institutions prevail, the fast itself is broken by all who can do it without detection.

The ruined city of Bistonia attracted some of their attention, being situated near a large salt-water lake; but the antiquities of Thrace both in number and interest fell grievously short of those that surround a traveller in Greece and Macedonia. At a village called Shaftcheyr, they were unpleasantly situated from the ill humour of the guides, but were relieved from their embarrassments by an hospitable and kind hearted old Turk, who, though not rich, would accept no payment for their lodging and supper, yet he was so sensible of the supposed pollution which his house had contracted by the entertainment of Franks during the fast, that, as they accidentally discovered after their departure, he broke all the earthen vessels in which he had bought water for them, and fumigated the apartment in which they had slept.

At Fairy, a large town on the eastern side of the mountain Serrium, they were exposed to more serious danger. The town had been attacked by a party of insurgents from the country a few days before their arrival. It was now a heap of smoking ruins, and under the misrule of a race of fiercer ruffians than any whom they had seen since their visit to the Circassians of Caucasus. They passed the night in a wretched coffee-house, or rather a temporary shed, constructed to answer the purposes of a coffee-house, subject to the insults and menaces of these wretches, whose object it was to provoke a quarrel, and whose violence would only have been further increased by the production of the Sultan's firman, had they been compelled to shew it. The morning, however, freed them from their embarrassments, and they passed the *Hebreus*, now called Maritza, which flows about three quarters of an hour's journey from Fairy.

The eastern part of Thrace resembles the steppes or deserts of Russia; and to add to the similitude, there are here tumuli precisely similar to those of Tartary. Our travellers ascertained the site of the ancient Heraclea to be not at Eski Eregle, as generally supposed; but at Buyuk Eregli, about two hours journey distant; and on the 12th of January, they passed, for the second time, through Constantinople, in their way to their former lodgings at Pera.

Thebes, like all the other principal cities of Greece, is placed nearly in the centre of an almost circular plain, like an enormous crater surrounded by steep and lofty hills. Notwithstanding all its misfortunes, it yet retains, in the vestiges of its gates, and its prodigious ramparts, many proofs of ancient grandeur. Its inhabitants amount to 300 families within the walls, besides very extensive suburbs. The women, whom some modern writer praises for their beauty, are secluded with greater

care than those of any other Grecian city. In one of the churches dedicated to St. Luke, is a tomb with a long Platonic inscription; and in that of St. Demetrius, are some Corinthian pillars, in a style more simple and majestic than any other known specimen.

The agricultural population of the district of Thebes, consists entirely of Albanians, of whose honesty, hospitality, and cleanliness, Dr. Clarke renews his commendations. Those of the village of Platana were not ignorant of the great battle which had been fought in their neighbourhood; and Dr. Clarke was guided, by their information, to the remains of Plateæa, which had escaped all previous travellers. Having ascertained the position both of this place and Leuctra, now pronounced Leftra, they ascended Mount Helicon by a very ancient paved road, which conducted them to the convent of St. Nicholas, where a beautiful source of excellent water struck their attention, in a place exactly corresponding with the site that Pausanias ascribes to Aganippe, and the grove of the Muses. Hence they descended to Lebadea, where they were hospitably entertained by Signor Logotheti, the Archon. A part of this entertainment, it seems, consisted of fowls boiled to rags, heaped up upon a large copper or pewter salver, placed upon a low stool, the guests sitting round upon cushions; the long couch of the Divan extending along the whited wall, is the place of honour. Instead of a table cloth, a long coarse towel, about twelve inches wide, is thrown over the knees of the party seated. Strangers only, as a mark of hospitality, have wine placed before them; others have a glass for each person at the dessert, though brandy is handed to all before they set down to the table, and every one washes their hands in the room before they begin to eat. Every person in the room also receives a napkin, which

is in a manner thrown at them by a servant girl, without shoe or stocking. A second girl, of the same description, goes to every guest, and, kneeling before him, presents a pewter water-pot, and a pewter basin, covered like a lattice, upon which is a piece of soap; a lather being made with this soap, each person fills their mouths, and squirt it, mixed with the saliva, into the basin. The master of the house, who serves out the meat, for this purpose strips his arms quite bare. One dish only is placed before him at a time; and if it consists of butchers' meat or poultry, he tears it in pieces with his fingers; and if meat or fish is brought in, he squeezes a lemon over the dish. Knives and spoons are little used, but never changed. The lower part of the room all the while is filled with menials, peasants, old women, and slaves, but all barefooted; besides a mixed company of priests, physicians, and strangers, visiting the family: the latter are upon the raised floor, or the Divan.

Dinner being ended, the raphodos, or bard, is always introduced, who, with his lyre resting on one knee, and his face lifted towards the ceiling, warbles such syllables of dolour, as Dr. Clarke compares rather to the howling of dogs in the night, than any sound which might be called musical; and yet he supposes, that these entertainments, in many respects, resemble those of which we read with so much delight in the writers of classical antiquity.

The cave of Trophonius is distinctly and unquestionably pointed out by the cavities grooved in the rock, for the reception of votive offerings. The Adytum itself, is however choked with rubbish, which our travellers were unable to remove without assistance, and in which the country people were strangely disinclined to render of any effect. But though Dr. Clarke was hindered from

visiting the Corycian cave, Parnassus, the summit of which he scaled, he regards it as one of the highest mountains of Europe: he had, however, no barometer, nor any means of measurement, but his own sensations, and a comparison with other heights. The higher regions of this mountain are extremely bleak, and bare of herbage, except some Alpine plants, which nature has secured by woolly leaves, against the bitterness of the climate. On their descent from Parnassus, our travellers were entertained by the poor and ignorant monks of a convent dedicated to the Virgin, whose church was without books of any kind, even a copy of a single Gospel. The travellers then proceeded to Velitza, in the neighbourhood of which are some extensive ruins of the ancient Tithorea, and some more trifling remains, which the Greeks call Thivi, or Thebes, but of these the original name is not very easy to be determined. The people at Velitza were glad to see our travellers, because their coming was attended with an agreeable fall of rain.

From Tithorea, they passed along an ancient military way, and over a handsome modern bridge of five arches, across the Cephisus, before they ascended the chain of Oesta, whence they enjoyed a glorious prospect of the Gulf of Malea, and where the character of the whole scene forcibly reminded them of the Trachiniæ of Sophocles, who has adhered with admirable truth to the minutest circumstances of nature. On leaving the mountain, they advanced towards Thermopylæ, still traversing the Roman military road, and in the very gorge of the pass, discovered an ancient tomb, which they apprehended, with great probability, to be that of the 300 Spartans. Dr. Clarke's details of the present appearance of the defile, and the spirit with which he traces the movements both of Greeks and Persians, are well worthy of notice.

The narrowest part of the pass is still occupied by a Turkish guard and a barrier; and as the country has never been drained or improved, it is presumed the whole scenery is pretty much as Xerxes must have seen it, when his advanced guard found the Lacedemonians combing their long hair, and amusing themselves with gymnastic exercises. In the neighbourhood of the hot springs, from which the defile is named, a gaseous fluid bubbles up through many fissures in the soil; this is supposed to have been alluded to by Sophocles.

The last town in Trachenia is Zeitun, supposed by some to be the ancient Lamia; and the first town in Thessaly, is Pharsalus, now Pharsa. The plain of Pharsalia is flat and open, and abounds in tumuli, and our travellers saw a Turkish sportsman with some beautiful greyhounds. At Larissa, a large and wealthy, but intolerant and inhospitable town, they remained only two days, and thence set out for Tempe, pronounced Tembi. The real situation of the vale of Tempe is now proved to be in the defiles between Ossa and Olympus; and Dr. Clarke was fortunate enough to find an inscription, purporting that the pass of Tempe was fortified by Cassius Longinus. The woods which once appear to have adorned this celebrated region, have been much diminished, in the service of the neighbouring cotton works; but the mountains on each side are truly sublime. In the centre of this romantic seclusion, stands Ampelakia, a town of 400 houses, inhabited by Greeks, and many Germans, who have established very considerable manufactories for spinning and dyeing cotton, and whose red twist, though undersold by our superior machinery, is preferred all over the continent, for its superior beauty and durability. No Turks are found in Ampelakia; and this circumstance, together with the industry of the inhabitants, gives an

air of comfort and freedom to this place, which few other Grecian towns enjoy.

Dr. Clarke had no time to search after Pella and Ægea; the latter place now called Vodina has since been visited by Mr. Fiott of St. John's College, Cambridge, who was so fortunate as to discover and explore the tombs where the Macedonian kings are laid with their dresses and ornaments, and had good feeling enough to respect the repose of the dead, and leave their remains and treasures unviolated. This part of Macedonia is a flat and marshy plain, but the mountains that border it are of very striking forms and dimensions; and Olympus, though at the distance of 50 miles in a straight line from Thessalonica is of so great magnitude in itself as to appear almost close to those who look on it from that city.

The plague was raging in Thessalonica when our travellers entered it. They were however most hospitably received in the houses of the English consul, Mr. Charnaud, and of Mr. Abbot, the senior English merchant in the Levant; and in the enjoyment of a well educated male and female society, they were easily induced to prolong their stay in defiance of all real or imaginary risk of infection. They even ventured to explore the most infected part of the city in order to see the celebrated Propylœum, of which Stuart has given a detailed account, and by observing the simple precaution of touching no one in the street, escaped without mischief. The statues on this building are as large as life, and some of them of excellent proportions, though the pillars which support them are of a very inferior taste. By a singular good fortune these statues have been respected both by Turks and Greeks, and under the name of *Incantadas*, or enchanted figures, are regarded as a species of talisman, on which the prosperity of the city depends. Many attempts have been made

both by French and English to get them removed, but the Pasha had remained firm in refusing his permission. The ancient walls of this city are still entire or nearly so; they are surmounted by an upper structure of brick work intermixed with various marble fragments of broken columns, inscriptions, and friezes. The circuit is about six miles, but within it are many void spaces. The appearance of the town rising like an amphitheatre from its harbour is very striking and all kinds of provisions are abundant; the neighbourhood also swarms with hares, which the modern Macedonians look upon as an unclean and unwholesome diet. The population of Thessalonica is vaguely computed at about 60,000 souls, of whom 30,000 are Turks, 16,000 Greeks, 12,000 Jews and Gipsies. Dr. Clarke, who always takes a strong and pleasing interest in every thing which relates to Christian antiquities, does not leave Thessalonica without some natural reflections on a city which was the scene of St. Paul's most active labours, and of which the numerous Jewish population still probably presents a picture not very different from that which it offered to the Apostle on his first visit to the place. A church is shewn which the Greeks regard as built on the spot where the Apostle of the Gentiles preached.

The distances are marked along the whole road from Salonica to Constantinople by small tumuli, placed in pairs opposite to each other; each pair distant from the next 2,000 paces, which are not indeed, as Dr. Clarke supposes, equal to two Roman miles, but which, allowing twenty-eight inches to each pace, come very near the ordinary Roman mile of 1610 yards, and may therefore sufficiently decide by what hands the road was made, inasmuch as there is no other known division of distance with which they appear to tally.

This part of Macedonia is low and marshy, but

well cultivated, and our travellers noticed a fine breed of sheep resembling those on the Sussex Downs. In their second day's journey they passed some extraordinary rocks, which, like the castle of St. John, present at a distance such a perfect appearance of ruins, that the eye is only undeceived by a nearer approach.

The road from Corinth to Megara has still the same bad character as in the time of the robber Sciron; so much so that our travellers could not prevail on their Turkish conductor to go with them, as he preferred the dangers of the sea to the company of the Albanian peasantry who inhabit these mountains. Of that simple hardy race, whose appearance, houses, and manners struck Dr. Clarke, as they did Lord Byron, with their resemblance to the mountaineers of Scotland, our author is, like Chandler, high in his praises. They were on the other hand better pleased with the travellers for not being accompanied by a Turk, and the journey was made in perfect hurmony along a narrow track carried over precipices still crowned with those woods of pine for which they have been celebrated ever since the days of Sinis.

Megara has no antiquities worthy of notice, but a few hours more conducted our travellers to Eleusis, the scene of Dr. Clarke's greatest exploit, the removal of his celebrated Ceres. This statue consisting of a mass of more than two tons of solid marble is confessedly of antiquity and workmanship which make it of the highest intrinsic value; but the superstitious feelings of the neighbouring peasantry strenuously resisted all Dr. Clarke's endeavours to remove this relict, under the idea that it would endanger the prosperity of their harvests. There were besides this many difficulties to surmount; the fragment was first placed in a triangular frame of strong poles connected by transverse beams, and moved on rollers by a long grass rope

held by fourscore peasants, while twenty others and boys were busied with levers in raising the machine when impeded by rocks or large stones, and by this simple contrivance the mass was removed over the brow of the Acropolis of Eleusis to the sea. Whilst this was performing an ox loosed from the yoke came to take, as it were his last leave of the supposed patroness of agriculture, and after butting the marble several times with his horns, ran off bellowing towards the plains. A clamour arose among the female spectators extremely unfavourable to the travellers' hopes; the male peasants less vociferous, but little less superstitious, though willing, were mutually afraid of being the first to violate the repose of their goddess. However it became necessary that the parish priest should strike the first blow in loosening the statue from the soil, before any other person could be prevailed upon to assist him; but the example being once set by a person of his sacred character, the work went on briskly; but the forebodings of the populace followed the vessel in which the statue was embarked, and their predictions were strangely verified in the wreck of the Princessa, merchantman, off Beachy Head.

Having accomplished this great object, and fully satisfied their curiosity in Athens and its neighbourhood, our travellers departed for Constantinople by the way of Bœotia and Macedonia.

Dr. Clarke in his second departure from Athens, has given a plan and two beautiful views of Marathon from the pencil of Lusieri. A vast tumulus on the north side of the plain, which has been generally called the tomb of the Persians, our author, with more apparent reason, supposes to contain the ashes of their conquerors; and two small marble basements in its vicinity, he regards as the sepulchre of the Platæans and of Miltiades. A multitude of arrow heads made of flint, which

are still turned up by the spade and the plough, shew how the Persians were armed; and the name of the village Sepheri, means, in modern Greek, "the war, or the battle." The soil is fertile, and what was a singular sight for Englishmen, on the second of December, was covered with a beautiful species of crocus.

CHAP. III.

A Russian Peasant—Mode of Dining—Moscow—A Russian Lent—Slaves—Dreadful Acts of Cruelty—Toula the Sheffield of Russia—Woronetz—Kasankaia—Don Cossacks—A Camp of Kalmucks—Oxaia—The River Don—Tsherkaskoy—Nashtshivan—Taganrock—Black Sea Cossacks—The Cuban—The Circassians—Curious Watch Towers—Toads innumerable—Theodosia or Little Constantinople—Stara Krim Ak-Metchet—The Jew's Fortress—Sebastapool—Tartar Villages—Parthenit—Perekop Hospitality—The Dnieper—Cherson—Odessa—Dr. Macmichael—Adrianople.

When Dr. Clarke and Mr. Cripps proceeded from Petersburgh to Constantinople, they took a long and circuitous route. In the year 1800, soon after the Emperor Paul had joined in alliance with Bonaparte, they arrived at Moscow. The sledge in which they travelled breaking down at Poschol, they had to wait at a peasant's house, and had an opportunity of seeing the woman prepare dinner, while the family were at church. This meal consisted only of soup. The husband and the daughters coming in, they brought some loaves of white bread with them, not exceeding a pigeon's egg in size. These loaves being put down with great

male peasant is obliged to labour three days in the week for his owner; this commences when the former is fifteen years of age, and if the proprietor chooses to employ and pay him for the other days, he may. But as this law is mostly mitigated for mutual benefit, excepting those persons who are selected as domestic servants, or are employed in manufactories, the slave compounds with his owner, and works all the week for himself. Upon any signal advantage accruing to the slave, the master always contrives to raise his *abrock* or duty; and may even correct his slaves by blows or confinement. Great acts of cruelty sometimes occur. One nobleman, it is said, nailed his servant to a cross: the matter was hushed up, and he was sent to a monastery. Domestic cruelty has sometimes excited dreadful acts of retaliation. The master of a distillery disappeared suddenly, and was supposed to have been thrown into a boiling copper by his servants; and the travellers heard of a lady in Moscow who had been poisoned three times by her attendants.

Dr. Clarke did not think the Russian peasants were deficient in the comforts of life, or the means of supporting it. Their houses are kept in decent repair, and their clothing is warm and substantial. In summer they generally wear nankeen *catans;* a blue nankeen shirt trimmed with red; linen drawers, and linen or hempen rags wrapped round their feet and legs, over which the better sort draw their boots. (*See Plate.*) The *schaub* or sheep skin lasts a long time, and a red cap is an indispensable part of the dress. As the levies for the armies are considered as times of great terror, these as kept as secret as possible; and the persons selected to serve are generally chained till they are sworn in; the fore part of the head is then shaved, and they are thus easily distinguished from other peasants. Desertion is of course very rare and very difficult.

Russian Peasant

Kalmuck Tartars

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After a stay of nearly two months at Moscow, where they considered themselves as prisoners upon parole, our travellers determined, by the advice of Sir Charles Whitworth, who provided them with a letter of recommendation to the governor of the Crimea, to attempt their escape from Russia at some part of that peninsula. They set off on the 31st of May, and proceeded in the first instance to Toula, justly denominated the Sheffield of Russia. On leaving this place they quitted the direct road to Cherson and the Crimea; and proceeding by Boghoroditz, Effremoff, and Elitz, to Zadonetz on the Don, pursued the general direction of that river through Woronetz and Paulovskoy to Kasankaia. Woronetz is the only town in this route that deserves particular attention, being situated on a river of the same name, at a small distance from its confluence above the Don. Here Peter the Great constructed his first ship of war; the arsenal however was now found in a ruinous condition, and the sandy island from which he launched his vessel, is covered with storehouses and caldrons for the preparation of tallow annually exported to England and America. A very flourishing manufactory of cloth for the use of the army is also carried on here; the iron trade is considerable, and corn is sent down the Don in great quantities annually to the Black Sea. Woronetz, in return, is supplied with the produce of the Crimea, Turkey, and Greece, and the carriers make periodical journeys into Siberia, from whence they bring back furs, which they again transport into Germany in exchange for various European articles. The soil here is so favourable, that water-melons yield their fruit in the open air; the vine, the chesnut, and the filbert are singularly prolific wherever they are cultivated, and apples, pears, and cherries grow wild in the forests near the town.

From the increasing vicinity of Woronetz, the

journey of Dr. Clarke seems to have been highly gratifying. He was rapidly borne along a verdant plain, which scarcely yielded to the pressure of his chariot wheels; his senses were charmed by the varied colours and fragrance of innumerable flowers with which the earth was enamelled; he was cheered during the day by the song of the skylark, and at night by the mingled notes of the nightingale and of a peculiar frog, whose voice is said to be almost musical; and at every station he had an opportunity of enriching his botanical collection with rare and valuable plants. But above all, he was now little annoyed by the Russian spies and police officers, by whom he had hitherto been haunted.

At Paulovoskoy Dr. Clarke was in danger of being assassinated by a disappointed lover, whose assignation with a young woman at an inn he had inadvertently interrupted by his arrival with the carriage. But he fortunately escaped unhurt, and after a journey of about eighty miles further, happily arrived at Kasankaia, the first station of the Don Cossacks. During this part of the journey, Dr. Clarke observed in the greatest abundance those conical mounds of earth covered with turf, "the sepulchres of the ancient world, common to almost every habitable country," and these being placed on a perfectly level plain, it was impossible to mistake the nature and design of them.

Here also it was that he first met with frequent caravans of the Malo-Russians, who, as he says, "differ altogether from the inhabitants of the rest of Russia, though their language, which is full of diminutives, has the same affinity with the Russian, as that of the southern dialects of France with the speech of Paris." In their features they resemble Cossacks; and both these people bear a similitude to the Poles. They are described as cleanly, industrious, honest, generous, polite, courageous

hospitable, and pious without superstition. Their houses are annually white-washed on the outside with great care, like many of the cottages in Wales; and in the interior, the well-washed floors and glossy furniture evince more than Dutch cleanliness. The mouths of their ovens are unsullied with smoke, and their utensils are all kept bright. Their little gardens are filled with fruit-trees, which give an English character to their houses, and, in some circumstances of dress and manners, their resemblance to the Scotch Highlanders is very striking. The government of the Don, it seems, differs in many respects from the ancient Malo-Russian; their territory, which is almost entirely pasture land, is divided into *stanitzas* or cantons. To each of these, government allots a certain portion of land and fishery, and an annual allowance of corn, from Woronetz and northwards, according to the returned number of Cossacks. They are free from all taxes whatever; but the distribution of the land to the individuals is settled by the inhabitants and their Ataman or Hetman, and the allotment of land and fishery which belongs to each Cossack may be let out by him to farm. Formerly the Ataman marched at the head of his stanitza when he was called out; now he merely sends the contingent required, which is placed under officers chosen by the crown.

In consequence of the Cossack's liberal allowance, he may be called on to serve for any term not exceeding three years in any part of the world, mounted, armed, and clothed at his own expense. Food, and camp equipage, at least, are supplied by government. They have other services at home, in the post, and upon the police, as local guards, &c. but after twenty-five they are generally free from all. Upon the comparative freedom of the Cossacks; on their martial appearance and dignified air; on the tall black helmet surmounted

by its crimson sack; on the gold and silk which enrich their uniform, and their appearance in general,—Dr. Clarke dwells with delight. The town of Kasankaia however was not of sufficient extent and importance to detain him long; but it was pleasantly situated: its church was spacious and handsome, and its shops well provided, even with articles of luxury. These travellers, during their stay here, were entertained in the house of the Ataman; and when they left the place, they crossed the Don upon a raft escorted by a strong guard of Cossacks, who on landing galloped before the carriage to find out the most convenient track. Kamenskaia on the Donetz they reached on the second day; but the *steppe* or wilderness over which they passed was covered with long grass, on which some dromedaries were feeding: here were other small animals, the marmot of the Alps: the *suslie*, a sort of rat or weasel; and the *mus jaculus*, a kind of kangaroo in miniature. Here they also met with a camp of Kalmucs, the ugliest, and the most given to wander, of all the pastoral tribes. Excepting a cloth round the waist, the men appear nearly naked, their black hair being braided in a long queue behind. Even in their tents it was difficult to distinguish the sexes; the features of the younger women, though truly Kalmuc, were rather handsome; but they had bits of tin or lead fastened at the ends of their hair. (*See Plate.*) Two old women, who were employed in searching for vermin upon each other, appeared truly disgusting. Others, not less so, were eating raw horse-flesh, and tearing it from the bones, which they held in their hands. Others sat upon the ground smoking short pipes, whilst near the tents hung a quantity of horse-flesh, with the limbs of dogs and cats. Some of these tents, it seems, are better constructed than others, having carpets and mats, very good beds, and a variety of

utensils. As various encampments of the same people were occasionally seen in the plains on both sides of the Donetz, and many of the tributary streams which fall into that river as well as the Don, the population is supposed to be more considerable than is generally imagined.

At Kamenskaia, as the Ataman was absent, Dr. Clarke did not stay to examine the place, though it is a considerable stanitza or canton; but continued his route to Oxaia, a small settlement on a branch of the Don, between Azof and Tscherkaskoy, and was here received with military honours. The Don here, like the Nile, is subject to occasional inundations, when it rises from sixteen to eighteen feet. Upon this river, single and double canoes are used with a small paddle. The appearance of Tscherkaskoy is singular, as the entrance to it is by broad canals, which intersect it at all parts. The wooden houses built upon piles on each side, appear as if they floated upon the water. As Dr. Clarke's party entered this place, they observed the younger part of the inhabitants sitting upon the tops of the houses with their dogs, and on their approach the children leaped from the windows and doors like so many frogs, and swam about the boat which contained the strangers. The actions and the dwellings of the people at this town reminded the travellers of an amphibious race; for in the midst as it were of a populous metropolis, one half of its inhabitants "were in the water, and the other in the air." Tscherkaskoy, divided into eleven cantons, contains about fifteen thousand inhabitants, with six churches and a mosque. The cathedral and some others are built of stone; the rest, like most of the public buildings, are of timber. Here are two public baths; and the numerous shops are mostly kept by Greeks, containing all the produce of Turkey, with that of the shores and the islands of the Archipelago.

The next stage of the travellers was Nashtshivan, a flourishing colony from the Crimea, inhabited by Armenians, who, like the Jews, are hated by the Russians, because they surpass them in activity and intelligence. The town of Nashtshivan contains about 1500 houses, four good churches, and two very large bazaars, which include 400 shops. The costume of the Armenian merchants is described as decent and becoming; but the women, who appear naturally beautiful, are almost concealed under various repetitions of finery. The wretched Russian fortress and town of St. Demetri Rastof stands about a mile farther on: Azof, still more so, is about fifteen miles distant, from which Dr. Clarke continued his voyage to Taganrock. If the people on the shores of the Azof can be credited, the sea is annually decreasing, and when some particular wind blows soon after midsummer, the whole mass of water is driven in such a manner, that the people of Taganrock can pass on dry land to the opposite shore, a distance of more than twelve English miles. By the changing of the wind, which brings the sea back again very suddenly, it appears that a number of lives are sometimes lost. As Taganrock is better seated for commerce, notwithstanding the shallowness of its port, than Cherson or Odessa, it is now beginning to revive, though from November to March the sea is frozen, so that sledges pass over from thence to Azof. During winter, the quantity of fish taken in holes made through the ice is truly astonishing. These are dried, and sent all over the south of Russia. The tallow, furs, and iron of Siberia, and the caviare of Astrachan, of which Taganrock is the principal depôt, together with hemp, wool, linen, canvass, leather, &c. constitute the articles of export. The imports from the Levant are raisins and syrups, which being employed in the distilleries, supply a spirit sold all over the empire for French

brandy. The whole resident population at Taganrock does not exceed 5,000, and the real Russian traders are few, yet so active is the trade during the summer months, that it is said to furnish employment for six thousand persons; and its fair is attended by large hordes of Calmucs. The women among these people, according to Dr. Clarke, ride better than the men. Taganrock is also frequented by the Nagays, who have settlements on this coast extending from Marinopol to Perecop. Disliking bread as an article of food, they nevertheless cultivate a great deal of corn. Their tents not being made to be struck, are carried about by them entire on cars. The Nagays train their camels to the yoke, to which these animals are ill qualified. The Black-sea Cossacks are descended from those formerly called Gaporavians. Assisting in the second Turkish war, prince Potemkin offered them pay and lands, which they hold by the same tenure as the Don Cossacks, but receive no pay, except an allowance of rye. The officers among them are only distinguished by red boots; but though generally called *thieves*, the English travellers found them very honest, where their point of honour was concerned, and even hospitable too, as far as their scanty means admitted.

A journey of about 200 miles in a southerly direction from Chumburskaca, through an uncultivated and uninteresting country, brought the travellers to Ekaterinadara, the capital of the Black-sea Cossacks, situated on the river Cuban. This capital, which lies about 60 miles east of Kopil, was founded about 1792, and consists of a number of cottages dispersed through a thick forest of oaks. A war against the Circassians had just terminated. The Russians and Cossacks, amounting to 4,500 men, attended by a train of artillery, had crossed the river, and advancing under protection of the cannon, attacked and stormed eight villages, and killed two or

three hundred of the Circassians, whose princes immediately sent deputies to sue for peace. These overtures were assisted by the pacha of Anapa. The terms required by the Cossacks were, that the Circassians should restore ten prisoners taken at the commencement of the action, and that the princes should repair to Ekaterinadara, and bind themselves by oath to abstain from any future violation of the Cossack territory. Dr. Clarke fortunately arrived in time to witness the ratification of this important treaty, and to record the conference between the Ataman and the Pacha, to observe the haste with which the latter paddled off in his canoe, after having solemnly guaranteed the pacification in the name of the Turkish government. Dr. Clarke had flattered himself that by this peace he would have been permitted to pursue his botanical researches upon the Circassian territory, and crossed the river for that purpose, attended by the Ataman and some Cossacks, attempting by signs to explain his pacific sentiments to a group of natives assembled at about the distance of two hundred yards from the shore. But the mountaineers seized their arms, and the Cossacks insisting upon making an immediate retreat, Messrs. Clarke and Cripps were compelled to adopt the last resource by which European politeness can hope to conciliate the hard hearts of savages: they took off their hats, and bowed to them as they retired. The effect was amusing: they all roared with loud and savage laughter; and a second attempt on the part of the travellers was equally unsuccessful. Had Dr. Clarke been permitted to extend his journey to the banks of the Terek, instead of stopping at those of the Cuban, he would have added much curious information respecting the Circassian and other nations of Caucasus, to that which has been communicated by Guldenstadt and Pallas.

From Ekaterinadara the travellers proceeded to he westward along the Russian line, running parallel with the Cuban, to where the river, dividing into two branches, forms the island of Taman. The marshes on this line are extremely productive of malignant fevers; and as a substitute for watch-towers here, a rude triangular scaffolding is formed of trunks of trees, supporting a sort of basket, shaped like a bird's nest, in which a sentinel is suspended, to watch every motion that takes place on the opposite side of the river. Here the party were most miserably annoyed by innumerable insects and reptiles, particularly at Kourky in the isle of Teman, where they where obliged to pass the night. The ground, upon which the Cossacks were compelled to lie down, seemed entirely alive with innumerable toads crawling in all directions. Dr. Clarke took refuge in the carriage, which for many miles together had been drawn through stagnant pools. To this the musquitoes found their way, and when he opened his mouth, it was filled with them; and though his head was bound round with handkerchiefs, they forced their way into his ears and nostrils. In the midst of this torment, during one of the most sultry nights he ever felt, he succeeded in lighting a large lamp, which was instantly extinguished by such a prodigious number of these insects, that their dead bodies actually remained heaped in a large cone over the burner for several days afterwards.

From Kourky, a crooked road of about 23 miles leads to Temrook, which Dr. Clarke supposes to stand very near the ancient Cimmerium, between which and Teman is Sienna, the Cepoe Milesiorum of Pliny. Teman is certainly the ancient Phanagorie, some traces of which are still visible. On the opposite side of the Straits, and near the eastern point of the Crimea, is Yeni-kalé; and a little to the west of this the town of Kertchy, a

wretched place, at present inhabited by Jews. From hence to the isthmus formed near the fort of Arabat by the sea of Azof and the gulf of Kaffa, a tract of country comprehending the once fertile and populous kingdom of Bosphorus, numerous ruins, and a few solid bridges, apparently of Tartar construction, are the principal objects which diversify the prospect of a dreary undulated plain. Kaffa, which is supposed to occupy the site of the ancient Theodosia, the Tartars have been in the habit of calling Kutchuk Stamboul (Little Constantinople.) This place, said to have contained 16,000 houses, was almost entirely laid waste by the Russians in their last war with the Turks. The massive ruins of Genoese edifices are now accompanied by those of mosques and churches destroyed. Few Tartars remain here, and not many Armenian families; but a number of Jews that remained were likely by their activity to revive a part of the once extensive commerce of this place. The singular chain of mountains stretching from east to west rises gradually from the vicinity of Kaffa, and divides the Crimea into two portions, perfectly dissimilar in climate and in vegetable productions. The whole shore of the Black sea, and the numerous valleys interspersed among the hills, protected by this natural wall from the blasts of the north, and exposed to the direct or reflected rays of the meridian sun, enjoy a temperature highly favourable to the vine, and fruits of many kinds; yet to the north, the whole extent of the peninsula is one vast steppe or desert, affording pasture to the numerous herds of cattle which constitute the principal wealth of the Tartars.

Ten miles to the north-west of Kaffa, is Stara Krim, at the foot of the Aghermish, probably the Mons Cimmerius. There are fine ruins in the vicinity of this town, and about fifty houses, inhabited by Armenians. Kara-su-bazar, about 30 miles far-

ther west, as its name imports, stands on the river called the Black-water, and contains about 4,000 inhabitants, Greeks, Jews, and Armenians. Ak-metcnet, or the white mosque, is the present capital of the Crimea, or at least the seat of the Russian governor. Professor Pallas, who resides here, almost compelled our travellers by his politeness to pass nearly one-third of the interval between their first departure from Petersburg and their final embarkation at Odessa, with him: he also accompanied them during one of their expeditions to the southern district of the peninsula; and Dr. Clarke witnessed the marriage ceremony of the Professor's daughter to Baron Wimfeldt, an Hungarian general in the Russian service. A Jewish wedding, celebrated here during Dr. Clarke's stay, was preceded by the most tumultuous rioting, dancing, and feasting of the girl's friends, who was afterwards undressed by women, and plunged blindfold three times into the river. When dressed, she was again led blindfold to her father's house, accompanied by all her friends, singing, dancing, and playing music before her. Her intended husband was not brought to her till the evening, and she remained with her eyes bound as long as the feasting continued.

Nearly twenty miles west of Ak-metchet, is the town of Bàk-tchi-serai, i. e. the Court of the Gardens, originally a country palace belonging to the khans of the Crimea, chosen on account of its singular and retired situation in a kind of ravine enclosed by precipices, and for the sake of its pure air and excellent water. The town of Batchiserai is entirely inhabited by Tartars, Jews, and Armenians. Here are several mosques, besides a very fine one in the Seraglio, with two minarets, the mark of royalty. There are some decent cutlers' shops, and manufactories of felt carpets, besides one of red and yellow leather. The houses are almost all of wood and ill-

baked bricks, with wooden piazzas and shelving roofs of red tile. From Batchiserai the travellers made an excursion to the Jews' fortress, situated upon a mountain about two miles from the city. This fort is of Genoese origin, and is inhabited by about 1,200 Jews of the Karaite sect. Upon the whole, this settlement appears to be highly interesting. On Dr. Clarke's approach to the cemetery or *field of the dead*, he was much struck with the beauty and awfulness of the scenery. It was situated in a chasm of the mountains, rendered dark by the shade of the trees and overhanging rocks. Several tombs of white marble presented a fine contrast to the deep green of the foliage; and some females in white veils were offering pious lamentations over the graves. An evening or a morning visit to the sepulchres of their departed friends, is perhaps the only airing in which the Jewish women indulge, as here they seldom leave their houses; and in this respect their customs resemble those of the Turks and Tartars. M. Pallas observed that this little valley of Jehoshaphat was so highly valued by the Jews during the Turkish government, that whenever the ancient khans wanted to extort a present from them, or to raise a voluntary contribution, they had only to pretend that they wanted to cut down these trees for the sake of supplying themselves with fuel or timber. Returning to Batchiserai, our travellers proceeded about twenty-one miles to the harbour of Sebastapol, formerly Akbar, so called from its white rocks. The site of Sebastapol, which has been built over the ruins of some ancient city, is generally supposed to coincide with the Chersonesus of Strabo; but Dr. Clarke appears to be of a different sentiment. However, the beautiful valley of Baluclava, in which are the fine ruins of the Palakion of Strabo; the monastery of St. George, perched on a rocked eminence, apparently inaccessible; the vast excavations at Inkerman, the town of

caverns, and the stupendous fortress of Mankoup, on the summit of an insulated mountain,—conspire to render this part of the Crimea highly interesting.

At Baluclava our travellers left their carriages, and riding over some high and woody hills, to the eastward, entered the valley of Baidar, ten miles in length, and six in breadth, protected by mountains from the violence of the wind. It is watered by numerous small streams of pure water, and exhibits a charming view of woods, rich meadows, corn-fields, and well cultivated gardens, enclosed, and intersected by green hedges. The Tartar villages, which are numerous, appear only as groves; the low and flat-roofed houses being completely overshadowed by orchards of fruit-trees. The inhabitants are civil and hospitable, and their dwellings are very neat. The road from hence rapidly ascends the almost perpendicular ridge which closes the valley to the south, at a pass called the Merdween, or the Stairs, the steps of which, at some remote period, have been cut in the natural rock. A little to the eastward of this is the bare and lofty promontory that forms the most southern point of the Crimea. Immediately below its perpendicular cliffs, but still at a great height above the sea, is the Tartar village of Kurukkoi, rebuilt at the expense of the empress Catherine, the former settlement being crushed by the sudden fall of a part of the overhanging precipice. These maritime Alps, so attractive from their natural beauties, form a continuous ridge to about one-third of the distance between the Criu Metopon Sudag, terminating abruptly towards the sea, at the bold promontory called Ayoudag, or Bear's Mountain. Parthenit, the name of a neighbouring village, is apparently corrupted from Parthenium, and seems to indicate the site of some temple of Diana on this mountain, and the names of Lambat and Abishta on the adjoining coast, scarcely

differ from the ancient geography. Sudag, the hill of springs, was once a great commercial town, but is now a wretched village, inhabited by a few Greeks. From hence the hills gradually subside till they reach Caffa. The elevation of Tchatyrdag does not exceed 1300 feet, but as it extends farther into the northern plain than any of the higher ridges, and has an opening towards the Black-sea, it commands a wider range than any spot in the Crimea, and shews at once all the great geographical features of the peninsula. From hence the travellers went to Akmetchet, and then proceeded to Koslof, with the intention of embarking for Constantinople; but Koslof, on which the Russians have chosen to bestow the ancient and dignified name of Eupatorium, being no longer able to furnish the means of conveyance, they therefore once more resumed their old quarters at Akmetchet, and thence set off, by the road of Perecop, towards the Russian frontiers. From Akmetchet to the isthmus is a distance of about 88 miles. The famous wall of Perecop is of earth, very lofty, it has an immense ditch, and runs in a straight line from sea to sea. The *Golden Gate* is narrow, and too low for an English waggon. Here are only one or two houses, inhabited by the post-master and custom-house officers, and one well, the water of which is brackish and muddy. White or clarified salt is unknown in all the south of Russia, and consequently this article appears even on the best tables quite brown, and with most of its impurities adhering to it.

Quitting the Crimea here, Dr. Clarke compares to being turned out of Paradise, as they again found themselves in the same green desert which had so thoroughly tired them before, and where the water was only not poisonous by being mixed with brandy. The mountaineers here, in their per-

sons, resemble the Turks and Tartars of Kostroma and Yaroslaf; they are fair and handsome like the Tartars in the north of Russia, and decidedly different from the Nagays, or other Mongul tribes. The mountaineers have large bushy beards when old, but the Tartars of the plain have seldom more than a few thin hairs; the former also ride boldly and well. Both mountaineers and shepherds were amiable, "except where they have been soured by their Russian masters." Dr. Clarke and his party never approached a village at night-fall, where they were not requested to lodge, or in the day-time, without being invited to eat and drink; and while thus attentive, they uniformly seemed careless about payment for the horses they furnished, seldom counting the money, and frequently offering to go away without it. At one place, where the party were mistaken for Russian officers, the reluctance of the people in furnishing necessaries was distinguishable, but when this mistake was discovered, the eggs, melted butter, nardek, and bekmess, came in profusion. The women here are concealed even more than the Turkish women, and are greatly distressed if even seen without a veil for a moment. Like the men, they have fair and clear complexions, dark eyes and hair, with aquiline noses. In every village the Imaun wears a green turban, and he is generally the schoolmaster; however, very few of the peasants could read or write, and they seemed to pay but little attention to the hours of prayer.

Berislav is a small town founded on a regular plan, by the empress Catherine, on a fine sloping bank, near the Dnieper, with a floating bridge, which is removable every winter. This river, like the Don, is navigated in double canoes, frequently united by a stage. The streets in the town are wide, but the houses are little better than huts. As water is scarce in the country, wherever there is a well, it is

pretty sure to attract a small cluster of houses. The regular series of Jews' houses begins on this side of the Dnieper, and are the only taverns or inns all the way from hence into Austria.

Cherson, about 43 miles from Berislav and 96 from Perekop, was founded in 1778, and intended as the great emporium of southern Russia, but from the unhealthiness of its situation, and from the preference which has been given to Odessa, it is gradually sinking. Corn is cheap and plentiful here, but timber much dearer than in the north, as its being floated down is not practicable in the Dnieper. In the arsenal at Cherson there is a monument to its founder, prince Potemkin. Nothing can be more desolate than the prospect of the river Bog here, which forms many streams, flowing through marshy islands, from whence wild boars are frequently seen swimming. Dr. Clarke learned that two small villages had been built at no great distance from the tomb of Howard, in the desert, and the philanthropist was spoken of with great respect and feeling by all who knew him. Nicolaeff, on the Bog, being without the bar of the Dnieper, is a kind of dock and station for vessels when built, and this town is about 31 miles below Cherson. Odessa, as being the seat of government, is a place of increasing consequence, though it labours under the want of a navigable river, and a great scarcity of water; two wells in the town produce brackish water, and two others, in which the water was good, were talked of as if they had been silver mines. As all commodities are either brought in barks from Cherson, or drawn over the desert by oxen, it was singular to see these animals lying in the streets, and on the new quay, panting with thirst, and almost furious in their struggles to get at the water, when it was poured into the troughs. Messrs. Clarke and Cripps

having left Odessa, embarked for Constantinople, having encountered a long succession of heavy gales of wind, they were forced into the harbour of Incada, from whence, making a second attempt, they arrived at the place of their destination.

Dr. Macmichael proceeded from England, in the autumn of 1817, and first arrested his steps at the northern capital of Russia; but he very properly refrained from attempting an account of a city so often described as Petersburgh, and therefore began his narrative upon his arrival at Moscow, which he reached on the 4th of December, at a moment when it was the residence of the court, and the scene of magnificent festivities. No sooner was peace definitively re-established, than the Russian government came forwards with a liberal subscription for the rebuilding of the public edifices; and the Kremlin was restored in 1816; the University, rebuilt in a magnificent form, was opened in the following year; the same renovation took place with regard to the churches, whilst the streets were rebuilt at the expense of individuals. In the rebuilding of Moscow, some approximation has been made to the uniformity and plainness of European cities; less discrepancy exists between the greater and the smaller buildings; and the streets are still wider than before: Moscow, nevertheless, admits of some striking contrasts. Adjacent to the Kremlin, which contains the treasury, and a magnificent collection of precious stones, armour, &c. Dr. Macmichael observed a street crowded with hundreds of half-clad wretches, shivering with cold, and eagerly devouring their portions of meagre soup, cooked in the open air. The quarter of Semlianogrod, extending like a great circle round the central part of the town, was almost entirely rebuilt. Several of the sloboden, or suburbs, which were consumed in the

great fire, were likewise re-erected in an improved form.

Having made a short stay in the ancient metropolis of Russia, our traveller proceeded towards Turkey; taking, not as Dr. Clarke did, a route almost directly southward, to the Crimea; but a south-west course, by Kiow, properly Kew, Jassy, Bucharest, and Adrianople. The inconvenience of bad roads he experienced in their full extent, though wheels were carried with them in the travelling sledge, to put on when driving through those formidable tracts of mud that occur so often in Russia and Poland. In this long journey to the southward, Dr. M. obtained, like Dr. Clarke, an opportunity of remarking the superiority of the Malo-Russians to the wretched peasantry of the interior of the empire, and at the same time lamented the miserable abuse of spirituous liquors that prevails in almost all the provinces recently acquired by the Russians from Poland. In the south-west corner of European Russia, particularly from Olwiopol to Odessa, are a number of German settlers, mostly emigrants from the Austrian states: their occupations are agricultural, and each family received, on settling, a loan from the Russian government equivalent to 100*l.* sterling; but for the repayment of which, the whole community was rendered responsible.

The travellers now drew near to the Turkish frontier, and soon afterwards passed the Pruth, so celebrated in the reign of Peter the Great. This river, since the peace of 1812, has been constituted the boundary between Russia and Turkey. Thus the influence of Russia is strongly felt in the provinces of Moldavia and Wallachia, mostly inhabited by Christians of the Greek church, and governed by hospodars, whom Russia stipulated should be continued in office seven years.

Mr. M., on arriving at Adrianople, found that almost all the traces of winter had disappeared as early as the beginning of February. Some days afterward, the approach to the vicinity of Constantinople gladdened his eyes and those of his fellow-traveller with the magnificent scenery on the Asiatic side of the Propontis. He resided, during two months, in the ancient metropolis of the Greek empire, but did not attempt to supply any new details on a topic so often discussed.

CHAP. IV.

Observations on approaching the Capitals of Europe —Constantinople—Dr. Clarke—The Seraglio— The Ramadan, or the Turkish Lent—The Charem —The Bostanghis—Turkish Ladies—The Chamber of Repose—Ceremony of opening the Bairam— Directions how to visit Constantinople.—Howling Dervises—Khans of the Bankers—Antiquities— Market for Manuscripts—Mr. Thornton—The Turks not degenerated—Military Manœuvres.

In approaching the large and ancient capitals of Europe or Asia, the minds of travellers generally being filled with expectation, experience a number of sensations which it would be difficult to describe. These sensations, whether the mind has received any previous information respecting the objects of its inquiry or not, are almost unexceptionably new, and travellers are not unfrequently compelled to lower the estimates they had formed of many places whose names have been long emblazoned by history, when an opportunity offers itself for personal inspection. As an instance in point, the approach to Constantinople is strikingly described by Mr. Galt, and by a far more remarkable charac-

teristic than its magnificent aspect, and the fantastic shapes of its mosques and minarets, *viz.* the listless and gloomy stillness of despotism, which forms such a contrast with the bustle of our capitals. "The domes," says he, "of the chief mosques were the first things that the eye detached from the mass of objects; then the grim castle of the Seven Towers; and finally, the innumerable minarets interspersed among shapeless cypresses, and other trees of more cheerful foliage." But unlike the approach to London, where the gay variety of villas and gardens, and the lively emulation of innumerable chariots and horsemen, exhilarate the spirits, the traveller passes on to the very gates of Constantinople, hearing nothing of that continuous sound which always issues from London, and is audible at a considerable distance. Here, on the contrary, all is solemn and melancholy; the road lies through fields of sepulchres; the walls are covered with ivy, and the towers seem nodding to their fall. Instead of Constantinople being twenty miles in circuit, as some travellers have asserted, Mr. Galt doubts whether it be twelve. If the Bosphorus were no larger than the Thames, the city, including Galata, Pera, and Scutari, would not be two-thirds of London, and villages in the neighbourhood there are none. He estimates the people of Constantinople to be about half the number of the inhabitants of London and its suburbs, and enlarges on the miserable contrast which the ill-built and ruinous houses, and the narrow and filthy streets, present to the fine exterior of the city, viewed from a distance, especially from the sea.

Dr Clarke, however, in his account of Constantinople, very justly observes, "there are many interesting sources of reflection in the present appearance of this city, unnoticed by any

author." Of course his attention was principally directed to these, and he observes, that in the obscure and dirty lanes, in the small unglazed shops, in the style of architecture observed in the dwellings, in the long covered walks, serving as bazaars, in the loose-flowing habits, the practice of concealing the features of the women, and in the remarkable ceremonies and observances of the public baths, we behold all those customs and appearances that distinguished the ancient cities of the Greeks. He also sees every reason to believe that the Turks themselves, at the conquest of Constantinople, adopted many of the customs and refinements of the conquered. The divans of the Turkish apartments do not differ much from those luxuriant couches which were used by the Greeks and Romans. Upon the whole, Dr. Clarke argues that the city, such as it was when taken by the Turks, has been preserved by them with fewer alterations than took place while it continued in the hands of the Greeks.—The first object of our traveller was to examine the interior of the Seraglio, in which he was favoured by the good understanding then subsisting between England and the Porte, in consequence of our recovery of Egypt from the hands of the French, and still more effectually by the assistance of a German gardener. It seems the Seraglio contains the imperial armoury, and in this the travellers found the weapons, the shields, and the military engines of the Greek emperors, just as represented upon ancient medals and bas reliefs. This armour is always carried upon sumpter horses, in the great annual procession of the Grand Seignior, at the opening of the festival of the Bairam.

A second visit to the interior of the Seraglio enabled the party to describe with minuteness more objects hitherto impervious to Christian eyes, viz. the *charem* or *harem*, and the most secluded

haunts of the Turkish sovereign. The gardener, it seems, by whom they were assisted, had apartments within the walls of the Seraglio; and they were accompanied by an intimate friend of his, the secretary and chaplain of the Swedish embassy, who but a short time before had succeeded in obtaining a sight of the four principal *Sultanas* and the *Sultan* mother, when these ladies were going to take the air round the gardens in an *arabat* or covered waggon upon four wheels, with latticed windows on the sides. Upon these occasions black eunuchs examine every part of the garden, and run before the women, calling out to all persons to avoid them under pain of death. The gardener and his friend instantly closed all the shutters of the lodge, and locked the doors. The black eunuchs coming up soon after, supposed the gardener was absent. The five ladies were in high spirits, romping and laughing with each other; and as a small scullery window looked directly through the gate through which they were to pass; here, through two small holes bored for the purpose, the German and his friend had a full view of their features, which they described as possessing extraordinary beauty. Three of them had very long dark hair, but the fourth, whose hair was of a flaxen colour, was remarkably fair. The Swede said he thought these women suspected they were seen from the address they used in displaying themselves and from their loitering at the gate. Their dress was rich beyond all that can be conceived; their long spangled robes were open in front, with pantaloons embroidered with gold and silver, and covered by a profusion of precious stones. (*See Plate*) Their hair hung in loose and thick tresses covering the shoulders, and falling down to the waist, plenteously strewed with diamonds. Each of them wore, near the top of their heads, a small circlet, patch, or diadem. Having no veils, their

Turkish Sultana.

Howling Derrish.

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necks, and even their breasts, were completely exposed.

The Ramadan of the Turks answers to our Lent, as their Bairam does to Easter. During this Turkish Lent, as the guards are up all night, and weary and stupefied during the day with sleep or intoxication, the gardener offered to run the risk of shewing his friends, singly, the interior of the Charem. Upon entering the Seraglio through the gate that faces the Bosphorus, Dr. Clarke observes, the spectator is struck by a confused mixture of great and interesting objects, as enormous cypresses, high mounds, and a long gloomy avenue leading from the gates of the garden between the double walls of the Seraglio. Exactly opposite the garden gates, is the door of the Charem, a building not unlike one of the small colleges at Cambridge, and enclosing the same sort of cloistered court. One side of this building extends across the upper extremity of the garden, so that the windows look into it; and below them are two small green-houses, filled with common plants, and a number of canary birds. Before the windows on the right hand, is a ponderous, gloomy, wooden door, creaking on its massive hinges, and opening to the interior court of the Charem itself. Still facing the Charem on the left hand, is a paved ascent, leading through a handsome gilded iron gate, from the lower to the upper garden. Here is a Keosk, or a summer residence of the Sultan, commanding a fine view of Scutari, and the adjoining Asiatic coast, with a moving picture of ships and gondolas. On the right and left of this Keosk, are the private apartments of the sultan and his ladies. On the left hand of the platform, is the sultan's private chamber of repose, the floor of which is surrounded by very costly couches of rich workmanship. Opposite to this chamber, on the other side of the Keosk, a door opens to the apartment appropriated

to the attendant sultanas, the sultan mother, or any ladies in residence with the sovereign. The couches here are more magnificently embroidered than some seen before, over which were mirrors, engraved with Turkish inscriptions, poetry, and passages from the Koran. From the women's apartments, a small stair-case leads to two cold chambers below, paved with marble. Here the women are, as it were, buried during the heat of summer. The first of these is a sort of ante-chamber to the other, by the door of which, in a nook of the wall, the sultan's slippers are deposited. In this marble chamber immediately below the Keosk, is a marble bason, with a fountain in the centre. The platform where the ladies sit during their residence, is closely latticed. Among the things they had left upon their sofas, when the travellers were there, the latter were pleased to see an English writing box, the drawers containing coloured writing paper, reed pens, perfumed wax, and little bags of embroidered satin, in which their *billet doux* are sent by negro slaves, who are both mutes and eunuchs. As a proof that *liqueurs* are drank, labels for bottles were found with the words Rosaglio, Golden Water, the Water of Life, &c.

The next object of the strangers was to examine the Charem; but as this was an undertaking of the greatest danger, they first took care to see that the garden was cleared of *bostanghis*, and other attendants, as their curiosity, if detected, would have been the immediate forfeit of their lives. Even these bostanghis are obliged to leave the garden, when a bell is rung, to announce that his highness is going to walk with any sultana; and a story is told of one of these men being found asleep under a tree, but who was put to death, notwithstanding he had not heard the ringing of the bell. Another time, the Venetian interpreter, who had a house

that looked into the garden of the Seraglio, was so imprudent as to use a telescope, when the Grand Seignior was walking with his sultanas; but being perceived, orders were given that this unfortunate man should be hanged up from the same window; nor did the Grand Seignior quit the garden, till he saw these orders carried into execution. With these examples in their recollection, it was no wonder that Dr. Clarke and his friends, after inspecting every alley and corner of the garden, advanced half breathless and on tip-toe to the great wooden door of the passage leading to the inner court of this mysterious edifice, the noise of the grating hinges of which, in opening, "went to their very hearts." The small quadrangle they then entered, was filled with weeds; it was divided into two parts, one raised above the other, having on one side an open cloister, supported by small white marble columns; but as the women reside here only in summer, every thing appeared neglected. Their winter apartments are compared to the old Bastille of France. From this court, forcing open a small window near the ground, and having climbed into the building, they saw a long range of wooden beds, covered with mats, for slaves. Then passing through some narrow passages, they came to a staircase leading to the upper rooms, all of which they found appropriated to slaves of different ranks. These formed a kind of corridor, which led the travellers to the great *Chamber of Audience*, in which the sultan mother receives visits of ceremony from the sultanas and others. This is surrounded by enormous mirrors, the gifts of infidel kings, as they are called; but which are sometimes broken by the Turkish ladies in their frolics. The throne on which the sultana sits at the upper end, is "a kind of cage," surrounded by latticed blinds, but to which she ascends by a

door of this apartment was a pair of yellow boots, and upon the bench by the ewer, a pair of slippers of the same materials. Pistols, sabres, poniards, &c. were disposed with singular taste over the different compartments of the walls, their handles and scabbards covered with diamonds of a large size. This survey was scarcely completed, when a bostanghi came into the apartment; but his head being fortunately turned from the window, the strangers immediately crouched beneath it, and crept upon their hands and knees till they got clear of this garden; when, proceeding to the upper walks, they passed an aviary of nightingales. The walks in what are called the upper garden, are small, and wretchedly laid out; though from them there is a complete prospect of the entrance into the canal, and the opposite coast. From these formal terraces, the party descended to the gardener's lodge, and left the gardens by the gate through which they first entered.

Dr. Clarke and his friends were so fortunate as to be present at the opening of the Bairam, a ceremony attended with more than ordinary parade. Their accommodation, however, was no better than the front of a blacksmith's shop, opening into one of the narrow dirty streets near the *Hippodrome*. It was amusing, Dr. Clarke observes, to see the representative of the king of Great Britain, with his family and friends, squatting upon little stools among horse-shoes, anvils, old iron, and horse-dung; and some of the tiling being brought down by some cats at their gambols, amused the Turks, who seemed to enjoy the humiliating figure presented by the group of infidels in the smithy. The strangers had now the opportunity of seeing, with the rest of the procession, the sumpter horses of the Sultan laden with the armour taken from the church of St. Irene, in the Seraglio; among which

were ancient Grecian bucklers and shields magnificently embossed, and studded with gems. A sofa, covered with silver, upon which the Grand Seignior sat in a tent near to the Seraglio point, after the ceremony was over, was also supposed, from the style of its ornaments, to have constituted a part of the treasury of the Greek emperors, when Constantinople was taken by the Turks.

Dr. Clarke corrects several mistakes respecting travellers that visit Constantinople. He says there is no necessity to be attended by a Janisary in the streets of that city, this being, for several reasons assigned by him, the worst plan that can be adopted. Neither is it requisite to obtain a firman from the Grand Seignior, to be admitted to the mosque of St. Sophia; as, for eight piastres, the building will be shewn, by persons attending, any time.

At a friend's house, Dr. Clarke dined with a large party of Englishmen, after which one of the most celebrated of the Howling Dervises was called in to amuse the company. He affected to stab himself in the eyes and the cheeks with large poniards; but it was soon discovered, that the blades of these weapons were let into their handles by springs: but he drew a sabre across his naked body with uncommon skill and address, after having caused the skin of the abdomen to wrap over the blade. (*See Plate.*) To procure some mirth at his expense, as a large electrical apparatus stood within an adjoining apartment, with conductors passing into the room like bell-wires, as soon as he began to take breath, after being nearly tired with his exertions, a shock from the electrical machine was communicated, which made him leap higher than ever he had done for the name of Mohammed. Seeing every body quiet and unconcerned, he was perfectly panic-struck; however, venturing once more to resume his seat, where he sat trembling, a se-

cond shock sent him fairly out of the house, nor could any attempt at an explanation, or even the money that was due to him, prevail on him to return.

Every thing said of the riches and magnificence of Constantinople, Dr. Clarke observes, has been attended with exaggeration: its inhabitants are ages behind the rest of the world; the apartments in the houses are always small, and these, in some instances, resemble many of our ancient dwelling houses in the form of the windows, and the diminutive pannelling of the wainscot.

Next to the *Mosques*, the *Khans* of the bankers are among the edifices of the greatest note. The Menagerie, shewn to strangers, is said to be the filthiest hole in Europe, chiefly tenanted by rats. The Turk's pride seems to rest in his *pipe* and his *horse;* some of these pipes will cost from ten to twenty thousand piastres, and, as well as their coffee-cups, are adorned with diamonds. The boasted illuminations during the Ramadan, are inferior in brilliancy to the suburbs of London every night in the year.

Such of the antiquities as are generally shewn to strangers, Dr. Clarke says, have been often and ably described; but he points out a method of obtaining medals and gems, not before noticed. From the persons who contract for the produce of the common shores, the Doctor and his friends obtained, for a mere trifle, a superb silver medal of Antony and Cleopatra, a silver medal of Chalcedon, of the highest antiquity, and an intaglio onyx, representing the flight of Eneas from Troy. Within the compass of this large city, Dr. Clarke thinks it probable, that many remains of ancient art may hereafter be discovered; and in some of the courts of the Turkish houses, closed from observation, are *soroi*, serving as cisterns to their fountains. He also thinks, that in the floors of the different

oaths, there may be many inscribed marbles, the characters of which, being turned downwards, escape even the observation of their possessors. He further notices a fact, as somewhat singular, namely, that among all the literary travellers that have described the curiosities of Constantinople, none has noticed the market for manuscripts. In the Bookseller's Bazaar here, there is scarcely an Oriental author, whose writings, if demanded, might not be had; as not less than 50,000 manuscripts are daily exposed to sale. A large catalogue of Arabic, Persian, and Turkish writings, is given in Dr. Clarke's Appendix, and affords a tolerable view of the general features of Oriental literature.

Mr. Thornton, who lived fifteen years among the Turks, assures us that, in opposition to the state of the country, the cities in Turkey, in common with others in the East, are generally crowded to profusion. He further assures us, that the tenets of Mahometanism have been gradually softened down; wine is drank without fear or shame, and pictures of animals and men, and even carved images, are partially tolerated. Even the imperial manslayer himself did not disdain to have a pocket-book adorned with the prints of Louis XVI., Nelson, and others. The natural humanity of the Turks is deducible from the many public establishments of khans, &c. &c.; and by those minute attentions to the comfort of the wayfaring man, which can only proceed from an amiable disposition. Hawking and hunting are no favourite or creditable amusements with them; and indolence alone has been the only cause that has hindered them from clearing their streets of the crowds of unowned dogs, that have formed themselves into a kind of corporation, and perform, though irregularly, the office of scavengers.

Even the wives of the Turks, according to Mr. Thornton, are far from being treated as slaves, and

guarded by black eunuchs. On the contrary, they are seen in every part of Constantinople; and, with the single restriction of a veil, form no inconsiderable part of the spectators of every public exhibition.

The supposed degeneracy of the Turks, is also successfully controverted by this traveller. That they were once much more formidable than at present, arose from the former weakness of Europe. We are since advanced in knowledge, and they have continued stationary. Their Janisaries, in courage and bodily strength, are not inferior to any Christian soldiery; and in hardiness and frugality they perhaps surpass them. From their advancing by alternate companies, their dispersion and rapid firing, Marshal Saxe conceived the first idea of light infantry; and the Russians have since experienced, that where the ground is favourable to the Turkish method of fighting, few soldiers can face these despised barbarians.

CHAP. V.

Dr. Clarke's Observations upon Egypt—Alexandria—The catacombs—Prospects from Cairo—Lieutenant-Colonel Fitzclarence—The British and Indian Armies—The Pyramids—Date trees—Mode of hatching Chickens—The Nile—Horses—The Arabian Language—Book-Markets, &c.

Dr. Clarke's observations upon Egypt, during the years 1800 and 1801, are written with an uncommon degree of acumen, and are extremely interesting to the admirers of the sacred pages, and the history with which they are connected. Dr. Clarke, for the purpose of exploring the scenery of Egypt,

its ancient pyramids, and populous cities, left the bay of Aboukir on the 8th of August, 1800, and landed from a djerm, mostly managed by Arabs, who conducted it to Rosetta, notwithstanding the resistance opposed by a most tremendous surf; on which occasion the Doctor observed, "Never was there a more fearful sight, nor a scene of greater confusion, than when they reached the middle of this surf a second time. The yells of the Arabs, the oaths of the sailors, the roaring of the waters, yawning gulfs occasionally disclosing the bare sand upon the bar, and, to complete the whole, the spectacle afforded by another djerm swamped and wrecked before their eyes, as they passed with the velocity of lightning, unable to render the least assistance, are circumstances that cannot easily be forgotten."

The first object after entering the Rosetta branch of the Nile, is the Castle or Fort of St. Julian. In digging for the fortifications of this place, the French discovered the famous triple description, now in the British Museum: this will be ever valuable, even if the only information obtained from it, were confined to one solitary fact, "that the hieroglyphic characters do exhibit the writing of the priests of Egypt." This truth will no longer be disputed; therefore the proper appellation for inscriptions in such characters, ought to be *hierograms*, rather than *hieroglyphs*.

In consequence of the temporary cessation of the pilgrimages to Mecca, Rosetta may probably become a place of greater consequence than ever. It is upwards of ten years since the Wahabees destroyed the wells which formerly supplied all the caravans with water, and nothing less than an army is necessary for their restoration. This condition will hardly ever be fulfilled, as there are not more than 10,000 soldiers in all Syria; and the Wahabee chief, Dr. Clarke observed, has at any time more than 100,000 men, mounted on camels, at his dispo-

sal. The interruption of this pilgrimage is considered by the Turks, who believe in predictions, as a sign of the approaching desolation of the Turkish empire.

The Etesian, or north-west winds, which prevail on the coast of Egypt during the months of July and August, like a regular monsoon, have a singular effect. A vessel leaving Rosetta, Dr. Clarke observes, is driven with extraordinary velocity against the whole force of the torrent to Cairo, or into any part of Upper Egypt. To return with still greater rapidity, it is only necessary to take down the mast and sails, and leave her to be carried against the wind, by the powerful current of the river. It is thus possible to perform the whole voyage from Rosetta to Bulac, the quay of Cairo, in about seventy hours, a distance equal to about 400 miles.

One of the marvels of Alexandria, in former times, was the fountain belonging to the citadel, called "Joseph's Well;" but since the country has been accessible to enlightened travellers, it is no longer considered as any thing extraordinary. A regular descent, by steps, has been cut to it through the soft calcareous rock, on which the citadel stands, to the depth of 276 feet. The mouth of the well is twenty-four feet in length, and eighteen feet in breadth. As an example of human labour, Niehbuhr considers it to be not at all comparable to the works of the ancient Indians, who have cut whole pagodas in the very hardest rocks.

Dr. Clarke has been one of the first among the numerous visitors of Alexandria, that has done sufficient justice to the catacombs here, the most extensive in all Egypt, and perhaps in the world. He has demonstrated the regularity of their plan, the chaste and awful simplicity of their ornaments, and the long and gloomy arcades of this subterranean city of death and silence. Twelve large halls, besides many smaller apartments, surrounded with places adapted to receive bodies in a recumbent pos-

ture, are disposed in a form not very dissimilar from the ancient symbol of the trident, and terminate in a sanctuary covered with a simple dome, which is hewn, like all the rest, out of the solid rock. The guides into these catacombs, or City of the Dead, will not be persuaded to enter them without a clue of thread, in order to secure their retreat. The party, therefore, were not only provided with a ball of twine, to answer this purpose, but also with a quantity of wax tapers, to explore these dark chambers, situated about half a league along the shore to the westward of the present city of Alexandria. The original entrance is now closed, and concealed from observation. The only one practicable now, is facing the sea, in an angle towards the north, being a small aperture made through the soft and sandy rock, barely large enough to admit a person upon his hands and knees. Here it is no uncommon thing to meet with jackals, on which account the guides recommend the discharge of a gun or pistol, to prevent their appearance. Having passed this aperture with lighted tapers, Dr. Clarke and his friends arrived, by a gradual descent, in a square chamber, almost filled with earth: to the right and left of this are smaller apartments, chiselled in the rock, each of them containing a soros for the reception of a mummy. The second chamber is of still larger dimensions, having four cryptæ, with soroi, two on either side, and a fifth at its extremity, towards the south-east. From hence, penetrating towards the west, they passed through another forced aperture, leading into a square chamber, without any receptacles for dead bodies: thence pursuing a south-western course, they persevered in effecting a passage, over heaps of sand, from one chamber to another, until they found themselves so completely bewildered, that their clue of thread became of more importance to them than they at first imagined. At

length they reached the stately antic chamber of the principal sepulchre, which had every appearance of being intended for a royal repository. This is of a circular form, surmounted by a beautiful dome, exquisitely hewn out of the rock. In some of the chambers, pilasters were observed, with architraves resembling the Doric; still even these were integral parts of the solid rock. The dome covering the circular chamber was without ornament, with an entrance from the north-west. Opposite to this was a handsome square crypt, with three soroi; and to the right and left, other cryptæ, similarly surrounded with places for the dead. Hereabouts they observed the remarkable symbol, sculptured in relief, being an orb with extended wings, referring to Serapis, the lord of the dead.

The party afterwards endeavoured to penetrate further towards the south-west and south, in which directions another complete wing of this vast fabric extended; but the labour of the research was excessive. In the middle between the two sides, a long range of chambers extended from the central and circular shrine towards the north-west, and in this direction appears to have been the principal and original entrance. The party, in their way to it, came to a large room in the middle of the fabric, between the supposed Serapeum, and the main outlet or portal, towards the sea. Here the workmanship is very elaborate, and to the right and left were chambers, with receptacles ranged parallel to each other. Farther on in the same direction, is a passage, with galleries and spacious apartments on either side; perhaps the place mentioned by Strabo for embalming the dead, or the chambers belonging to the priests, who constantly officiated in the Serapeum. In the front is a kind of vestibule, or porch; but from the place being choked up with earth and rubbish, it is exceedingly difficult to ascertain precisely the nature of the excavation to-

wards the main entrance. The party having passed six hours in these gloomy mansions, by means of their clue of thread, easily regained the aperture by which they had entered, again to enjoy the cheerful light of day.

Among all the sights which this extraordinary country presents to the eyes of an European traveller, there is nothing more novel than the view of the objects beheld from the citadel of Cairo. A very considerable district, whether the spectator regard the east or the south, is distinguished by one uniform buff colour. Towards the north, this colour is opposed by the most vivid green that imagination can conceive, covering all the Delta. Upon the west are seen the pyramids, reflecting the sun's beams, and as white as snow. All the land towards the east, is of a buff or bright stone colour. In the distant ground is an arid desert, without a single mark of vegetation. Nearer to the eye, appear immense heaps of sand, the obelisk of Heliopolis, and the stately mosques, minarets, and sepulchres, belonging to a cemetery of the caliphs, in a suburb of Cairo, called Beladeensan, a place crowded with buildings of a singular form. To the south-east are hills and broken mounds, disposed in vast masses, with very great grandeur. On the south, the eye meets with a grand scene of desolation, the same buff colour prevailing over every other. In the fore ground are the lofty quarries of Mount Mokatam, with ruined castles, mouldering domes, and the remains of other edifices above, below, and stretching beneath the heights far into the plain. Farther distant, the mountains of Upper Egypt appear flanking the eastern bank of the Nile, with an indistinct view of the Said. To the south-west and west the Aqueduct appears supported by arches, and extending two miles in length from the Nile to the citadel, together with mosques, minarets, and immense heaps of sand. But the grand object viewed in this direction is the Nile itself. At the time Dr. Clarke

was there, it had obtained its greatest elevation, extending over a wide surface, and flowing with great rapidity. The ruins of Old Cairo, the island and groves of Rhoada, enrich this fine prospect. Beyond the river the town of Djiza appears amidst the most beautiful groves of sycamore, fig, and palm trees. Still more remote are the pyramids of Djiza and Saccara, and beyond these, the great Libyan desert, extending to the utmost verge of the visible horizon, a vast ocean of sand. On the north-west and north, the great plains of the Delta occupy all the distant perspective in this direction, like so many islands, covered with groves and gardens, and adorned with white edifices; among these the djerms, the cangas, and other boats on the Nile, are seen sailing.

On the north-east, the whole city of Cairo appears surrounded by heaps of sand. Immediately beneath the spectator, the grand and gloomy structure called "The Mosque of Sultan Hassan," is seen close to one of the two lakes. Such is the surprising and highly diversified view from the citadel of Grand Cairo. It is not too much to affirm of this extraordinary prospect, that a scene more powerfully affecting the mind by the singularity of its association, is not elsewhere contained within any scope of human observation: here at this time were a lawless banditti. British pavilions, and Bedouin tents, the pyramids, mosques, obelisks, and minarets, the sublimest monuments of human industry, amidst mouldering reliques of Saracenic power.

The most interesting parts of the citadel of Cairo to an English traveller, as connected with the history of the architecture of the country, are the splendid remains of buildings erected by the ancient caliphs of Egypt, particularly the edifice vulgarly called "Joseph's Palace," built by Sultan *Salah ed din*, or Saladine, whose name was *Joseph*. Here we beheld those pointed arches, which, although constructed

soon after the middle of the twelfth century, by a fanatic Moslem, Dr. Clarke observes, "certain English antiquaries would fancifully attribute to the labours of Englishmen." Among the many Arabic inscriptions yet remaining in the great hall of the building Mr. Hanmer discovered one in excellent preservation and in large characters, which he copied, with this legend, *Salaheddin, destroyer of Infidels and Heathens.*

Though Dr. Clarke describes Cairo as the dirtiest metropolis in the world, he allows that the picturesque crowd in its streets, on its canals, and the varied foliage of its gardens, no less than the splendid and singular panorama seen from the heights of the citadel, have so much beauty and novelty, as amply to repay the inconveniences to which people are exposed.

Lieutenant-Colonel Fitzclarence, who was at Cairo in the spring of 1818, observed, that from the multitude of minarets, this city, as Thebes of old was called the city of 100 gates, ought equally to be designated the city of 100 spires. These minarets of towers are of beautiful workmanship, and possess, in their light and airy form, a great superiority over the steeples of our churches. He particularly admired the mosque of Sultan Hassan, and its superb gateway. But in such a confused manner is this great city laid out, that it often requires a walk of ten minutes or a quarter of an hour to reach a house, that, from the windows where you may happen to be, appears quite near. In many instances the upper stories of the houses project over those below; and most of the bazaars are so covered in as to form agreeable walks, whilst, to prevent the intrusion of animals, or persons on horseback, iron chains are placed across the entrances.

Christians and Franks, who used during the time of the Mamelukes to be treated with great rudeness, under the present government of Cairo are in perfect safety. The liberality and good sense of the

present pacha has been the chief cause that many Europeans have been placed as superintendents over his various manufactories. Before, no European could expect toleration in this part of the Turkish territory under any character, excepting that of a physician. Another agreeable circumstance related by Lieutenant Fitzclarence is, that within the last two years the pacha had afforded a strong and unexampled instance of summary justice, on account of a crime perpetrated against a Christian. The daughter of one of the French consuls was, whilst walking, shot dead by a drunken Turkish soldier. Mr. Salt's janisary seized the assassin, and the pacha being made acquainted with the circumstance, the head of the ruffian was, within a few hours after, struck off in one of the public places in Cairo, and a paper put upon the body during the time it was exposed, stating that the cause of the execution was the murder of a Frank. In the time of the Mamelukes, Christians were not allowed to ride on horses; a degrading distinction no longer in existence. In fact, since the late war, and the brilliant successes of the British in Egypt and Syria, "the red coat appears to be as much respected as the turban of Mahomet."

Another sign of improvement was observed in the conduct of the pacha before spoken of, who has a house about four miles from Cairo, to which, having overcome the Mahometan feeling of predestination, he retires in the time of the plague. The examples of the Christians, and the precautions they take to avoid this afflicting scourge, are not likely to be lost among the Turks, as the pacha makes no difficulty in these cases, of avoiding all kind of communication with the lower orders of people. It is also observed, that a handsome stone bridge built across one of the numerous canals that run from the Nile, is ornamented with a number of lions, and a broad and deep Arabic inscription, the Turks here having

got over their absurd dislike to a resemblance of "any thing that is in heaven above, or in the earth beneath." There is also a Greek plague-hospital building in the city of Alexandria, and another is supposed to belong to a Catholic convent. "The nerves of the European merchants who reside in this country of eternal dread," it is observed by Lieutenant Fitzclarence, "must be of the stoutest texture, and it may be truly said that every shilling they amass is dearly earned."

A Mr. Brine, an Englishman, is a partner with the pacha, and has an extensive sugar manufactory at Rhodoman. The improvements in agitation, when Lieutenant Fitzclarence was there, were very considerable. Mr. Brine, it seems, got his coppers from Trieste, but had several English articles of manufacture. Rum as well as sugar is intended for the European market; as it is observed, "the pacha is a money-making man, and feels no scruples in compounding intoxicating liquors for infidels;" his rum was very excellent, and equal to any our author had ever tasted. There were no fewer than forty Europeans in this manufactory, principally Italians, and sanguine hopes were indulged of their being able to undersell our West India markets in the Mediterranean, and furnishing the coasts of the Black Sea, Greece, Dalmatia, and Italy, with sugar and spirits of a superior kind, at a very reasonable charge.

Lieutenant Fitzclarence observes, that about two days' journey above Cairo is a lofty insulated rock, on the top of which is situated a Coptic monastery. This singular mass is called Gibraltar, a term in Arabic signifying the mountain of birds, and which is highly applicable both to this rock and its namesake at the entrance of the Mediterranean, from the number of wild fowl which hover round them. But the most curious discovery recently made in this neighbourhood has been the result of a visit lately made to the holy island of Flowers, situated in the

Nile between Philo and Elephantine. In this sequestered spot no stranger is permitted to enter, except as a pilgrim; and the Mahomedans are not often so much under the influence of curiosity, as to make religious pretexts for its gratification. Here a number of unburied mummies are still to be seen without coffins, and placed only in their cerements, as if denied the rites of sepulture. It is therefore ingeniously conjectured that it was from the custom of burying the good in this island, that the story of Charon, and the ferrying of the river Styx, took its rise. Hitherto this fable has been supposed to refer to an island in the Lake Mareotis; but the circumstance of the ferry being across a river, and the constant sanctity with which the island of Flowers has been regarded, seem to point it out as more likely to have been the place. Besides, the unsepultured mummies appear to indicate a posthumous adjudication of the merits of the persons, and that to these in particular the judgment had not been favourable.

Of the population, fertility, and beautiful groves of Lower Egypt, our traveller speaks with much respect; but there are many circumstances which at certain seasons of the year make it a very uncomfortable residence to the natives of a colder climate. Had Dr. Clarke travelled to Mount Sinai, or traversed the usual route between Jaffa and Damietta, he would have found that some kinds of vermin are no less "familiar with man" in Arabia, than in the accursed land of Ham.—The eastern sycamore attains an enormous size, and its boughs are so bent by the prevalent winds as to make them resemble a peacock's tail. The fruit resembles the common fig, but is smaller, dry, and insipid. The thermometer stood at 90° in the shade, whilst the inhabitants of the country were walking about or engaged in the avocations of husbandry, in a state of perfect nakedness, and displaying a complexion of the darkest tawny.

The lizard here, as in South America, is the harmless inhabitant of all the gardens, and is seen hanging on all the walls and cielings of the best apartments. In the mean time swarms of flies filled every dish and drinking vessel; and the climate, though extolled by the British officers who had lately arrived from India, appeared to Dr. Clarke to be only tolerable to those who could reconcile themselves to the listless inactivity of the natives, and to such strangers as had long settled in the country.

The British army, that about this time had arrived from India under General Baird, was encamped in the Isle of Rhonda. Its splendour, which astonished the Arabs, Turks, and Egyptians, reflected no small degree of consequence upon the British, and of which even the travellers participated. Next to the perfect discipline of the soldiers, and their healthful appearance, the display of Oriental luxury was not wanting. Brilliant chandeliers, mahogany furniture, and Madeira wine, had been transported across the desert from Cosseir. This Indian army, in possession of abundant supplies, and having all the comforts wealth and power could bestow, had more the resemblance of an encampment of princes than of private men. The tents of the subalterns were superior to the marquees of the commanding officers under General Hutchinson, whose army came direct from England with Sir Ralph Abercrombie. The commander in chief of these lived like the poorest soldier, and want and privation were too long the standing order of the day. Every morning at sun-rise the whole line of troops from India were under arms at the signal of a gun firing, and at this hour strangers in general resorted to the Isle of Rhonda, to witness their magnificent appearance. The sepoys that belonged to this army, it was remarked, were almost as fond of the Nile as of the Ganges, whilst the bramins among them paid the

utmost reverence to the religious sculptures at Dendera, under the idea of these being the symbols of their god Vishnu. The officers in General Baird's army spoke highly in favour of Bruce's chart of the Red Sea; and a still more interesting testimony to his veracity was given by a negro priest, a native of Abyssinia, who confirmed almost every one of those particulars in Bruce that have been most confidently censured as fabulous. From what Dr. Clarke has said of the jasper and mineralized wood of the desert, the art of staining glass appears to be more common and less costly in Cairo than in England, and has possibly been known in the East from a remote antiquity. Our traveller found Roman coins, and even bronze medals of the Ptolemies, passing current as money at Cairo among the common people, together with the Venetian sequin and the Hungarian *pataka*; and in the funeral cries of Egypt, he recognized the same mournful notes, and the repetition of the same syllables, used on similar occasions by the Russians and the Irish.

When Dr. Clarke and his party set out for the pyramids, the inundation of the Nile enabled them to approach within less than a mile of the largest, in their djerm. They arrived, with Messrs. Hamilton and Hanmer, at Djiza by day-break, and were joined by some English officers. Their approach hence to the pyramids was through a swampy country, by means of a narrow canal. At nine in the morning they came to the bottom of a sandy slope, leading up to the principal pyramid. Some Bedouin Arabs were much amused by the eagerness of the English to get there first. As they drew near its base, the effect of its prodigious magnitude, and the amazement caused in viewing the enormous masses used in its construction, affected every one of them with an impression of awe and fear, rather than of pleasure. Here and there appeared some

Arab guides upon the immense masses above them, like so many pigmies, waiting to shew the way up to the summit. One of the military, after having surmounted the most difficult part of the undertaking, became giddy in consequence of looking down, and was obliged to hire an Arab to assist him in effecting his descent. The mode of ascent has been frequently described; and yet, from the questions often proposed to travellers, it does not appear to be properly understood. The reader may imagine himself to be upon a stair-case, every step of which, to a man of middling stature, is nearly breast high, and the breadth of each step is equal to its height; consequently the footing is secure, and though a retrospect in going up may be terrific to persons not used to look down from any considerable elevation, there is little danger of falling. But as the stones are in some places decayed, an Arab guide is always necessary. Dr. Clarke's party was impeded by the instruments they carried with them, consisting of a boat compass, a thermometer, a telescope, &c. which they could not trust in the hands of the Arabs; however, they reached the topmost tier in safety. Here is a platform thirty-two feet square, consisting of nine large stones, each of them weighing about a ton: upon these, travellers of all ages and various nations have inscribed their names. Some are written in Greek, many in French, one or two in English, and others in Latin. Every one of this party were soon busy in adding his name to those recorded. The view from this eminence amply repaid their expectations. All the region towards Cairo and the Delta resembled a sea covered with innumerable islands. Forests of palm-trees were seen standing in the water, in consequence of the inundation of the Nile spreading over the place where they stood. The watery surface, to the north, presented a diversification of plains and villages. To the south they saw the pyra-

mids of Saccara; and upon the east of these, smaller monuments of the same kind, nearer to the Nile. In fact, the whole of the country between the pyramids of Djiza and those of Saccara, seemed to have been the ruins of one vast cemetery. Beyond Saccara were the distant mountains of the Said; and upon an eminence on the Libyan side of the Nile appeared a monastery of a considerable size. Towards the west and south-west, the eye might range over the great Libyan desert to the utmost verge of the horizon, without a single object to interrupt the dreary horror of the landscape, except dark floating spots, caused by the shadows of passing clouds upon the sand.

With respect to the interior of the large pyramid, the party being collected upon a sort of platform before the entrance of the passage leading to it, and having lighted a number of tapers, they all descended into its dark mouth. The wonderful opening of this pyramid is attributed to Almamon, a caliph of Babylon, about nine hundred and fifty years since. Proceeding down this passage, which may be compared to a chimney about a yard wide, inclined, as Greaves affirmed, by an angle of twenty-six degrees to the platform at the entrance, the party presently arrived at a very large mass of granite, which seemed to have been placed there for the purpose of choking up the passage; but by a way that has been made round it, they were enabled to ascend into a second channel, sloping in a contrary direction towards the mouth of the first, called by Greaves the first gallery. At the distance of one hundred and ten feet from this entrance, they came to a horizontal passage, leading to a chamber with an angular roof in the interior of the pyramid. Upon the right hand of this passage they found the mysterious well so often mentioned. Pliny makes this to be a hundred and twenty feet deep. Succeeding travellers have stated it at only twenty feet. In fact, Dr. Clarke's party

threw down two stones, and observed that they rested about the depth specified: but being at length provided with a stone of fifty pounds weight, they let it fall, listening attentively during a few seconds, when they heard a loud and distinct report, seeming to come from a spacious subterranean apartment, accompanied by a splashing noise, as if the stone had been broken to pieces, and had fallen into a reservoir of water at an amazing depth. Thus, Dr. Clarke observes, "does experience tend to confirm the accounts left us by the ancients, as this exactly answers to the description given by Pliny of this well."

Proceeding to the end of the passage before described, the chamber mentioned by all who have described the interior of this building, presents itself. Its roof is angular; that is to say, it is formed by the inclination of large masses of stone leaning towards each other, like the appearance presented by those masses which are above the entrance to the pyramid. Then quitting the passage altogether, they climbed the steep and slippery ascent which leads to what is called the principal chamber. The workmanship, from its perfection and its immense proportions, is truly astonishing. All about the spectator, as he proceeds, is full of majesty and mystery. What has been called "The glorious room," where "art may seem to have contended with nature," stands in the very heart and centre of the pyramid, equidistant from all its sides, and almost in the midst between the base and the top. The floor, the sides, the roof of it, are all made of vast and exquisite tables of Thebaic marble, sometimes called Oriental, and sometimes Egyptian granite, the masses of which are so exquisitely fitted, that though they have no cement between them, it is really impossible to force the blade of a knife within the joints. There are only six ranges of stone from the floor to the roof, which is twenty feet high; the length of the cham-

ber is about twelve yards, and six yards wide. The roof or cieling consists of only nine pieces, of stupendous size and length, traversing the room from side to side, lying, like enormous beams, across the top.

Four miles to the south of Saccara, is a pyramid built of unburned brick, called "The modern Israelite Pyramid," in a very mouldering state. The brick contains shells, gravel, and chopped straw; it is of the same nature as those unburned bricks used at present in Egypt. Pococke concluded that this pyramid, from its present appearance, was built with five gradations only.

The account given by Dr. Clarke of the date-trees in Egypt is highly interesting. Describing the tract between Alexandria and Aboukir, he observes the dates hung from the trees in such large and tempting clusters, although not quite ripe, that the people with him climbed to the tops of some of them, and carried away large branches with their fruit. In this manner dates are sometimes sent as presents to Constantinople. A ripe Egyptian date, although a delicious fruit, is never refreshing to the palate; but it suits the Turks, who are fond of sweetmeats, and its flavour is not unlike that of the conserved green citron, brought from Madeira. The largest plantation of dates Dr. Clarke saw was about half way between Alexandria and Aboukir, whence our army marched to attack the French on the 13th of March: the trees here are very lofty, and from the singular formation of the bark, the travellers found it as easy to ascend to the tops of them as by a pair of stairs, or the steps of a ladder. The date-tree not only supplies a salutary food for men and camels, but Nature has so wonderfully contrived the plant, that its first offering is accessible to man alone; and the mere circumstance of its presence in all seasons of the year, is a never-failing indication of fresh water near its roots. Botanists describe the

date tree erroneously; its trunk is not full of rugged knots, but of cavities, the vestiges of its decayed leaves, which have within them an horizontal surface, flat and even, exactly adapted to the reception of the human feet and hands; and it is impossible to view them without believing that He who in the beginning fashioned "every tree in the which is the fruit of a tree yielding seed," has here manifested one among the innumerable proofs of his beneficent designs. The camel feeds upon the date stones. From the leaves, couches, baskets, bags, mats, and brushes, are made: from the branches, cages for poultry and fences for gardens: from the fibres of the boughs, thread, ropes, and rigging: from the sap is prepared a spirituous liquor, and the body of the tree furnishes fuel.

The curious Egyptian process of hatching chickens in ovens, is thus described by Dr. Clarke. "Having entered one of the buildings constructed for this purpose, he passed through a narrow passage, on each side of which were two rows of chambers, in two tiers, one above the other, with cylindrical holes, as passages from the lowest to the uppermost tier. The floor of the upper is grated, and covered with mats, on which is laid camel's dung, much in the manner that hops are placed for drying in England. In each chamber, twenty in number, three thousand eggs had been placed, amounting in the whole to sixty thousand; but about half of these are destroyed in the process. The time of hatching continues from autumn till spring. At first all the eggs are put into the lower tier; but the most difficult part of the business consists in the exact attention to the requisite temperature. The manner that this is ascertained by the Arab superintendant, is very curious. Having closed one of his eyes, he applies an egg to the outside of his eye-lid; and if the heat be not great enough to cause any uneasy sensation, then all is safe; but if he cannot bear the

heat of the egg thus applied, the temperature of the ovens must be diminished, or the whole batch will be destroyed. During the first eight days of hatching, the eggs are kept carefully turned; and at the end of this time, the culling begins. Every egg is then examined, being held between a lamp and the eye; the bad ones thus discovered are thrown away. Two days after this culling, the fire is extinguished; then half the eggs are conveyed from the lower to the upper tier, through the cylindrical passages in the floor, and the ovens are closed. In about ten or twelve days more, the chickens are hatched, and at this time a very singular ceremony ensues. An Arab enters the ovens, stooping and treading upon stones placed so that he may walk among the eggs without injuring them, and begins clucking like a hen, continuing this curious mimicry until the whole are disclosed. The English travellers, who heard this noise, were equally surprised and amused by the singular adroitness of the imitation. The chickens thus hatched are then sold to persons employed in rearing them. Many are strangely deformed, and great numbers die, not only in rearing, but even during the sale; for, to add to the extraordinary nature of the whole undertaking, the proprietors of these ovens do not give themselves the trouble of counting the live chickens, to sell them by number, but, as we should say, they dispose of them by the gallon, heaping them into a measure containing a certain quantity, for which they ask the low price of a parah, rather more than a farthing of our money."

From its extraordinary fruitfulness and other circumstances, Egypt may be deemed the richest country in the world, by the native inhabitants, seasoned to withstand the disorders of the climate, and who can bear with indifference the attacks of myriads of all sorts of noxious animals, to whom mud and musquitoes, dust and vermin, are alike

indifferent: but to strangers, and particularly inhabitants of the northern countries, where wholesome air and cleanliness are among the necessaries of life, "Egypt is the most detestable region upon earth." Upon the retiring of the Nile, the country is one vast swamp. An atmosphere impregnated with every putrid and offensive exhalation, stagnates like the filthy pools over which it broods. Then the plague regularly begins, nor ceases till the waters return again. Throughout the spring, intermitting fevers prevail About the beginning of May certain winds cover even the sands of the desert with the most disgusting vermin. Sir Sidney Smith informed Dr. Clarke, that one night, preferring a bed upon the sand of the desert to a night's lodging in the village of Erko, as thinking to be secure from vermin, he found himself, in the morning, entirely covered by them. Lice and scorpions abound in all the sandy desert near Alexandria. From these circumstances Dr. Clarke observes, "the latest descendants of Pharaoh are not yet delivered from the evils which fell upon the land when it was smitten by the hands of Moses and Aaron: 'the plague of frogs,' 'the plague of lice,' 'the plague of flies,' the 'murrain, boils, and blains,' prevail, so that the whole country is 'corrupted,' and 'the dust of the earth becomes lice upon man and beast throughout the land of Egypt.' This application of the words of Scripture affords a literal exposition of existing facts; such a one as the statistics of the country do now warrant." After all, the most singular animal-appearance may be merely noticed by dipping a ladle or bucket into the midst of the torrent, which is every where dark with mud, and observing the swarms of animalcules it contains. Among these, tadpoles and young frogs are so numerous, that, rapid as the current flows, there is no part of the Nile where the water does not contain them.

The horses of their Arab guard Dr. Clarke remarked as the finest he had ever seen, not excepting even those of Circassia. In choosing their steeds, the Arabs prefer mares; the Turks give the preference to stallions. The Mamelukes and Bedouin Arabs are perhaps better mounted than any people upon earth; and the Arab grooms were considered by many of the British officers who accompanied General Abercrombie to Egypt, as superior to those of our own country. These grooms assert that their horses never lie down, but sleep standing, when they are fastened by one leg to a post; and that the saddle is never taken off, except when the horse is cleaned.

The Arabic language is represented as such, that any Englishman, hearing a party of Egyptian Arabs in conversation, and being ignorant of their manner, would suppose them quarrelling. As spoken by the Arabs, it is more guttural even than the Welsh. The dialect of Egypt appeared to Dr. Clarke particularly harsh. It is always spoken with a vehemence of gesticulation, and loudness of tone, quite contrary to the stately sedate manner of speaking among the Turks. It is, however, confessed that the effect is not so unpleasing to the ear when the Arab women converse, although the gesticulation is nearly the same. Among the Arab customs, it was observed that the crew of the boat on the Nile, washed their hands, faces, and teeth before and after eating; cleaning their teeth with wood-ashes, which they collected from the fire used for boiling the Englishmen's kettle. The common fuel of the inhabitants of the country is prepared from a mixture of camel's-dung, straw, and mud, into a kind of paste. These are at first collected into balls, then flattened upon the walls of their huts, for drying in the sun, and lastly made into round cakes.

The Arabs, who generally sing during labour,

use the ancient Hebrew invocation of the Deity, while they are passing in their boats, beneath a bridge; calling out, Elohe! Elohe! in a plaintive singing tone of voice.

Dr. Clarke and his companions often visited the book-markets while they remained at Grand Cairo, and found no sight more gratifying to their taste than the prodigious number of beautiful manuscripts offered there for sale; they purchased many of them. Writings of any celebrity bear very high prices, especially famous works in history, astronomy, geography, and natural history. The Mamelukes, he observed, were more fond of reading than the Turks.

CHAP. VI.

The Holy Land—Mount Carmel—Bishop Pococke—House of St. Anne—The Plague—Fountain of the Virgin Mary—Convent of Nazareth—The Mensa Christi—Cana—Turan—Mount Libanus—Capernaum—Court of the Fleas—Plain of Esdraelon—Castle of Santorri—The ancient Sichem—Jacob's Well—Explanation of the fourth Chapter of John.

Among the most distinguished of the English men of letters, who availed themselves of the influence which the success of our arms obtained for us in Egypt, during the late war, Dr. Clarke took that opportunity to visit Jerusalem. After stating the opinions of various authors as to Syria, Palestine, &c., the Doctor has preferred giving the name of "The Holy Land" to the parts he travelled over, as being the general appellation, classically comprehending all the territory distinguished as the Land of Promise to the Israelites: though the epithet, he acknowledges, had been before applied to every part connected with the Jewish people.

On the 1st of May, 1801, Dr. Clarke and his friends, having visited the Isle of Cyprus, in a British ship of war, remained off the coast of Egypt till the 25th of June, when they sailed in the Romulus, Captain Culverhouse, for Syria. At sun-set on the 28th, they saw the point of Mount Carmel, called Cape Carmel, and at six o'clock next evening they came to anchor in the bay of Acre, and soon after they arrived, when to visit Djezzar Pacha, whom Baron de Tott had justly described as a horrible tyrant, more than twenty years before. To repeat the traits of this eccentric barbarian's character, would excite little more than the feelings of horror and disgust. However, his fear of the British induced him to treat our travellers with respect and hospitality. Being requested to supply the British fleet with 100 bullocks, which required some time to collect, Captain Culverhouse was persuaded to employ the interval in making, with Dr. Clarke and his other friends, a complete tour of the Holy Land, for which they were furnished with horses from Djezzar's own stables, an escort from his body-guard, and further assisted by his dragoman, or interpreter, Signor Bertocino.

After the doctor and his party had remained at Acre as long as suited their convenience, they began their journey to Jerusalem, on the 3d of July, intending first to visit all those places in Galilee rendered remarkable by the life and death of Jesus Christ. The company consisted of twenty-three armed persons, on horseback, with two loaded camels. Among the individuals were Captain Culverhouse, of the Romulus frigate; Mr. Loudon, the purser; Signor Catafago, a Venetian; Signor Bertocino, interpreter to the pacha; the captain of Djezzar's body-guard; ten Arab soldiers of his cavalry; the cockswain of the captain's barge; two Arab grooms belonging to Djezzar's stables; An-

tonio Manuraki, their own faithful interpreter; Mr. Cripps, and Dr. Clarke. Their number was soon increased by pilgrims from the different places they passed through, gladly availing themselves of an escort to Jerusalem. At Shefhamer they were received by the aga, and being conducted up steps to the flat roof of his house, he was found here seated upon a carpet. Djezzar having announced their journey by couriers, a plentiful supper was brought, consisting of boiled chickens, rice, eggs, and bread. The travellers supped upon the roof, as they sat, and heard with some surprise that they were to sleep there also, principally to avoid the fleas; however, these insects swarmed sufficiently to keep the whole party awake. Bishop Pococke's description of his lodging at Tiberias, is said to correspond exactly with the reception they met with here, as the lapse of more than half a century had not effected the smallest change in the manners of the inhabitants.

Passing the hills beyond Shefhamer, the travellers entered that part of Galilee that belonged to the tribe of Zabulon, the plain of which is described as every where covered with spontaneous vegetation. In this country the prickly pear is used as a fence for enclosures. The stem or trunk is said to be sometimes as large as the mast of a frigate. It grows among rocks, displaying its gaudy yellow blossoms amidst thorns which defy all human approach. Its delicious cooling fruit, ripe about the end of July, is every where sold.

At Sephoury the travellers were solicited to see the house of St. Anne, which is nothing more than the remains of a sanctuary, or church, erected by some pious agent of Constantine. The ruins of this stately gothic edifice seemed to have been one of the finest structures in the Holy Land, as the travellers entered beneath lofty massive arches of stone, placed at the intersection of a Greek cross,

which originally supported a dome or tower. Broken columns of granite and marble, lying scattered among the walls, prove how richly it was decorated. One aisle of this building is yet entire, and a small temporary altar had recently been constructed, by the piety of pilgrims, upon which several votive offerings had been laid, and had been respected even by the Mahometans. Here some very curious paintings upon wood were found, the subjects religious, and not of a later date than the eleventh century.

Protected by the stone roof of the church from the scorching rays of the sun, the travellers breakfasted upon unleavened bread, in thin cakes, served hot, with fowls, eggs, and milk, both sweet and sour. Nazareth being only five miles further, they had resolved to halt there for the remainder of the day and night, and therefore, full of curiosity to see a place so memorable, they abandoned their asylum at Sephoury, and once more encountered a Galilean sun. About half way between this place and Nazareth, as they ascended a hill, they were met by two very singular figures, who, notwithstanding the endeavours made to suppress it, excited no small degree of mirth among the English members of the caravan. These superiors of the Franciscan monastery were two meagre little men, in long black cassocks, and with hats upon their heads, of the size of an ordinary umbrella. The English, however, soon became serious when they learnt from these fathers, that the plague raged furiously both in their convent and in the town. Here it seems the plague did exist, but not to that extent reported. In the valley of Nazareth the women were passing to and from the town with pitchers upon their heads, and the strangers stopped to view the camels and their drivers, then reposing there. In the writings of early pilgrims and tra-

vellers the spring in this valley is called *The Fountain of the Virgin Mary*. After leaving this place, the travellers ascended the town, to the house of a Christian, where, from the fear of Djezzar, more sumptuous fare was provided in the midst of poverty, than is sometimes found in wealthier places. The convent had contributed largely, but the strangers had reason to fear that many poor families had been oppressed on this occasion, but as the provisions were brought with cheerfulness, they were received with thankfulness, and repaid with gratitude.

Looking from the window of the room appointed for them, into the court yard, they saw two women grinding in a mill, in a manner most forcibly illustrating the words of Christ. "The two women seated on the ground, opposite to each other, held between them two round flat stones; in the centre of the upper stone was a cavity for pouring in the corn, and by the side of this an upright wooden handle, for moving the stone. As the grinding began, one of the women, with her right hand pushed this handle to the woman opposite, who again sent it to her companion, thus communicating a rapid rotatory motion to the upper stone; their left hands were all the while employed in supplying fresh corn as fast as the bran and flour escaped from the machine."

The convent of Nazareth contains about fourteen friars; the church, a handsome edifice, is degraded by several wretched absurdities. Even during this visit the friars had been compelled to surround their altars with an additional fencing, to prevent persons afflicted with the plague from seeking a miraculous cure by rubbing their bodies with the hangings. Many of these unhappy people imagined themselves secure, from the moment they were brought within the walls of this building, although in the last stage

of the disorder. When the travellers entered the church, the friars put burning wax-tapers into their hands, and, charging them on no account to touch any thing, led the way, muttering their prayers. Descending into the cave, they pointed out what they called the kitchen and fire-place of the Virgin Mary. Two stone pillars are also shewn in the front of this cave, one of which, separated from its base, is said to sustain its capital and a part of its shaft miraculously in the air. The real fact is, that the capital and a piece of the shaft of a pillar of grey *granite*, have been fastened on to the roof of the cave; but so awkwardly has the whole been contrived, that what is shewn for the lower fragment of the same pillar resting upon the ground, is of a different substance from the other. Persons afflicted with the plague used also to come to rub against this pillar, till the monks placed a rail to prevent them; notwithstanding this, the reputation of the broken pillar, for healing every disorder, had spread all over Galilee.

The church and convent of Nazareth have been entirely rebuilt at no very distant period; but the remains of the more ancient edifice, erected by the mother of Constantine, may be re-collected, in the form of subverted columns, with the fragments of their capitals and bases lying near the modern building. The present church is full of pictures, mostly of modern date, and all below mediocrity, in point of execution. There are several spots in Nazareth, where indulgences are sold to travellers. What is called the workshop of Joseph is near the convent, and was formerly included within its walls: this, says Dr. Clarke, is now a small chapel, and has been lately whitewashed. The synagogue, where Christ is said to have read the Scriptures to the Jews, is at present a church. A precipice, without the town, is shewn as the place

where Christ leaped down to escape the rage of the Jews, and here they point out the impression of his hand, made as he sprang from the rock. Another celebrated relic, of which there is not the least notice in the New Testament, is what these monks call *Mensa Christi*, the table of Christ, which is nothing more than a *large stone*, upon which they assert Christ did eat with his disciples, both before and after his resurrection. Over this they have built a chapel, and have hung upon the walls several copies of a printed certificate, asserting the stone's title to reverence. It is not less strange than true, that this relic is visited by Greeks, Catholics, Arabs, and even Turks!

Visiting the environs of the town, the party were surprised to meet with Arabs speaking Italian, which they said they had been taught by the friars, but not less so on hearing one of them say, "Beggars in England are happier and better than we poor Arabs." Being asked why better? "*Happier*," replied the Arab, "*in a good government; better, because they will not endure a bad one.*" It has been observed that the first night the travellers passed at Nazareth, they could not sleep for the vermin; the second night, however, though not without great fear of catching the plague, but anxious for a little rest, they all stretched themselves upon the floor of their apartment. Hope of sleep was nevertheless indulged in vain, not one could close his eyes, having full employment in getting up to shake off the noxious animals with which their bodies were covered. Besides these, they were further annoyed by the constant ringing of a chapel bell, as a preservative against the plague; "by the barking of dogs, the braying of asses, the howling of jackals, and the squalling of children."

Wisely preferring a toilsome journey to the sufferings they had endured at Nazareth, the travellers

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left this town to visit Galilee and the lake of Gennesareth. Ascending the hills to the north of the town, they afterwards descended by a north-easterly direction, into some fine valleys, in decent cultivation, enclosed between hills, but destitute of trees. After riding an hour, they passed the village of Rana; leaving which, they came in sight of Cana, now a small village, situated upon a gentle rise. About a quarter of a mile before they entered it, they came to a fine spring of clear water on the road side, and which is still considered as the source of that which Christ, by his first miracle, converted into wine. In places like these, shepherds are generally found reposing with their flocks or caravans, halting to drink. There being some olive-trees near this spring, travellers generally spread their carpets beneath them, and after having filled their pipes, either smoke or take coffee here, in preference to going into the villages.

Having entered Cana, the travellers rested in the court of a small Greek chapel, whilst their breakfast was spread upon the ground. This grateful meal, Dr. Clarke observes, consisted of about a bushel of cucumbers, some white mulberries, a very insipid fruit gathered from the trees reared to feed silk worms; hot cakes of unleavened bread, fried in honey and butter, and, as usual, plenty of fowls. After making a hearty meal, the travellers were taken into the chapel, to see the relics and vestments preserved there, over which, as the poor priest who shewed them shed tears, the sympathy went so far, as, in some measure, to affect not only the pilgrims in company, but even the English sailors, on account of the indignities to which the priest said 'the holy places were exposed.' Here they shewed the ruins of a church, on the spot where the marriage-feast of Cana was kept. Among these ruins, the travellers saw large massy stone water-pots, not preserved or exhibited as relics

lying about unregarded. From their number appearance, Dr. Clarke infers, that the practof keeping water in large stone pots, holding eighteen to twenty-seven gallons, was once mon in this country.

ear Turan, about three miles beyond Cana, the ks pretend to shew the field where the disciples ked the ears of corn on the Sabbath day. The of the day here was greater than any the travrs had felt before. To repair Captain Culver-e's umbrella, which he had had the misfortune reak, it was necessary to go into one of the y caverns beneath the rocks, then hot enough ake bread, or to roast meat, as the mercury here remained at 100 degrees of Fahrenheit. or taking its degrees in the sun, not one of the y had the courage to wait with the thermometer gle instant in such a situation.

fter passing Turan, the travellers found a very eable shelter from the sun in a small plantation olives, during which they, as usual, smoked cco, and took coffee. The variety of thistles about, was so great, that Dr. Clarke thought a plete collection of them would be an interesting isition to a botanist. A plant, mistaken for the salem artichoke, with a purple head, rose to eight of five or six feet. No less than six new ies of plants were distinguished in the hasty rvations then made, of which Dr. Clarke has n a learned and minute description.

s they advanced, their journey led them through pen country, till the guides pointed out the mount re, it is believed, Christ preached to his disciples memorable sermon, in which are concentrated the and substance of every Christian virtue. Having nded the highest point, the travellers observed, the plain over which they had been long riding, itself very elevated. Far beneath, other plains

appeared in a regular slope, extending eastward as far as the surface of the sea of Tiberias, or of Galilee. This immense lake is described as almost equal in its appearance to that of Geneva, its eastern shores exhibiting a sublime scene of mountains to the north and south, and seeming to close it in at the other extremity; both towards Chorazin, where the Jordan enters, and the Aulon, or Campus Magnus, through which this river flows to the Dead Sea. To the north, the snowy summits of mountains appeared; the principal of these, the Arabs, in company described as *Jebel El Sieh*, near Damascus, and of course a part of the chain of Mount Libanus. The elevated plains upon the mountainous territory beyond the northern extremity of the Lake of Tiberias, are still called by a name, which in Arabic, signifies, '*the Wilderness.*' Here Dr. Clarke adds, John, the precursor of the Messiah, retired, and also Jesus himself, in their earliest years. To the south-west, at the distance of twelve miles, the travellers saw Mount Tabor, having a conical form, and standing quite insular, north of the wide plains of Esdraelon.

Following their horses, on foot, by a steep, devious, and difficult track, they next descended to the village of Hatti, where, in a large plantation of lime and lemon trees, they were regaled by the Arabs with all that the place afforded; but who, with a very natural surprise, could not help gazing at their strange guests. Some of these Arabs were *Druses*, much esteemed for their great probity, and mildness of disposition; for which, in Syria, their character is general. It is said, they will neither eat nor drink, except of food procured by their own labour; or, as the Arabs literally expressed it, "by the sweat of their brow."

There is nothing, says Dr. Clarke, more remarkable than their physiognomy, being always distinguished by a certain nobleness and dignity of feature,

accompanied by openness, sincerity, and very engaging manners.

Riding from the village of Hatti, towards the sea of Tiberias, a spot sloping from the heights on their right, was pointed out as the place called *The Multiplication of Bread*, from Christ's having fed the multitude there. This part of the Holy Land is full of wild animals; and the travellers had an opportunity of seeing the antelope in its natural beauty, feeding among the thistles, or bounding away as the strangers approached them. The sea of Galilee, or lake of Gennesareth, affords one of the most striking prospects in the Holy Land. Speaking of it comparatively, Dr. Clarke says, "It is longer and finer than any of our Cumberland and Westmoreland lakes; and perhaps not inferior to Loch Lomond, in Scotland." A long and steep declivity of two miles still remained, to the town of Tiberias; but from hence the party had a noble view of the place, with its castle. Beyond the town, some buildings appeared erected over the warm mineral baths of Emmaus, which are much frequented; and further on was seen the south-eastern extremity of the lake. Looking towards its northern shores, they saw Capernaum, upon the confines of the two tribes of Zabulon and Naphtali. Along the borders of this lake, are seen the remains of ancient tombs, hewn by the earliest inhabitants of Galilee; but which, being empty in the time of Christ, had become the abode of persons afflicted by those diseases which rendered them the outcasts of society. This is what the evangelist alludes to, when he says, "There met him out of the tombs, a man with an unclean spirit, who had his dwelling among the tombs." The existence of these tombs to this day, Dr. Clarke mentions, as offering strong internal evidence of the accuracy of the evangelist who has recorded the transaction.

From Hatti to Tiberias is nine miles; whilst entering the gates of this place, the Turkish guards were playing at chess; but the strangers depositing their baggage as soon as possible, for the purpose of passing the night in a large room in the castle, hastened to bathe in the lake, every one being willing to refresh his feverish limbs in these cool and consecrated waters. At Tiberias, they entered a very ancient church, in form an oblong square, to which, descending by steps, they found the light resembling that of a cellar. It is said, there is reason to suppose this was the first place of Christian worship erected here in the fourth century. The priest was so ignorant, that, in answer to all the inquiries made as to its origin, all he knew was, that it was called *the House of Peter*. Its arched stone roof is still entire, and is said to have been built by one Josephus, a native of Tiberias, in the reign of Constantine. The modern Tiberias is close to the lake, and is defended by walls, but has no artillery: the castle stands upon a rising ground in the north of the place.

After the travellers had, with some unwillingness, left the cooling waters of the lake, and had retired to the castle, they were congratulating themselves on the prospect of their enjoyment of a comfortable night in the spacious and airy apartment prepared for them; when, to their infinite disappointment and chagrin, the sheik, who had been informed of their conversation, burst into laughter, and said, that, according to a saying common in Galilee, *the king of the fleas holds his court in Tiberias*. Slinging the hammocks, so as to suspend them above the floor, was to no purpose; the persons thus exalted, did not escape these keen-mouthed persecutors; and sleep being out of the question, in common with those who lay upon the floor, they were compelled to listen to the noise made by the jackals. For their suppers, it should have

been observed, the country people brought them a plentiful repast, consisting of three sorts of fried fishes, from the lake. One of these, a species of *mullet*, they recommended, by insinuating, that, according to their tradition, this was the favourite food of Jesus Christ.

The present population of Tiberias is rather considerable, and consists of Jews and Christians.

Quitting this place, the travellers crossed an extensive valley, hoping to visit Mount Tabor. Here 300 French cavalry defeated an army of 10,000 Turks; an event so astonishing to the Turks, that they considered the victory as obtained by *magic*; an art which, they believe, many of the Franks possess. The excessive heat of the sun at this time of the year, Dr. Clarke observes, does away all pleasure of travelling. Many rare plants, and curious minerals, invite the traveller's notice, as he passes slowly along; but to a humane traveller, such as was Dr. C. it appears, "an act of unjustifiable cruelty, to ask a servant, or even one of the attending Arabs, to descend from his horse, for the purpose of collecting either the one or the other." Here, while all nature seems to droop, and almost every animal seeks for shade, which is very hard to find, the chameleon, the lizard, the serpent, and all sorts of beetles, basking, even at noon, upon rocks and sandy places, seem to enjoy the greatest heat that can possibly exist: this is also the case in Egypt.

Arriving at Lubi, a poor village, by the help of their glasses the travellers could plainly discern great numbers of Arabs under arms, reconnoitring them; and they were said to be in greater force upon mount Tabor; but as the guard that Djezzar had sent with them, would not venture thither, the travellers were obliged to rest content with a view of that mountain from Lubi, about six miles distant. Its top was described as a plain of great

extent, in good cultivation, and inhabited by numerous Arabs. The travellers were now in a country overrun with rebels; their own number had been reduced to thirty-six horsemen; and the people at Lubi, who pretended to be in fear of robbery, seemed as likely as any to perpetrate an act of that kind themselves; and were disposed to quarrel with the guard. From a distrust of their hosts, the travellers breakfasted beneath the shade of some mats, covered with weeds, where their food was evidently brought to them with reluctance. The bread was baked by women upon heated stones, in holes dug in the ground. As these females were without veils, their beauty appeared to the travellers as surpassing that of any other women they had seen in the east.

Being compelled, through fear of the Arabs, to alter the plan of their journey, they returned to Cana and Nazareth; where, through the false intelligence given them by one of their own Arabs, they very narrowly escaped falling into the hands of the rebels, whom it appeared to have been this man's intention to join. The chastisement afterwards inflicted upon this man by Captain Culverhouse, was so highly resented by the Mahometans, who cannot bear the idea of being struck by a Christian, that it required all the courage and address of the captain and his friends, to restore a good understanding.

Upon the plain of Esdraelon, the travellers came up to a large camp of cavalry belonging to Djezzar. The general was in a large green tent, open all round at the time, when, as the simoom was blowing, it seemed to threaten all with suffocation. Dr. Clarke was the first person attacked with giddiness, accompanied by raging thirst, succeeded by head-ache, and frequent shivering fits, that ended in a fever. The rest of the party, seated upon carpets near the general, informed him of the danger

they had been exposed to, who readily granted an additional guard to accompany them as far as Jennin. After this, a large bowl of pilau, or boiled rice, was brought with melons, figs, sour milk, boiled mutton, and bread cakes, baked in the sun's rays. Djezzar's officers, it was observed, helped themselves to the pilau with their fingers, eating all out of the same bowl, and shaking off the rice, as it adhered to their greasy hands, into the mess. Here an Arab prince, a young man who came from the mountains with terms of truce, was served alone, while a third service was placed before the general. The dress of this young man, who was an emir, consisted of a simple rug across his body; a dirty handkerchief, of coarse napkin, was bound round his temples; but his legs and feet were totally uncovered, with the rest of his body. While this curious banquet was going on, a party of Turks sat round the border of the tent, with their pipes in their mouths, silently gazing at the English. After this repast, the same carpets that had served for dinner tables, were stretched out for the purpose of being used as beds.

With an escort of ten well-accoutred Arabs, the travellers mounted their horses for Jennin, a distance of about twenty-one miles. Here, as the next morning dawned, it was curious to witness the effects of better government under the pacha of Damascus. Cultivated fields, gardens, and cheerful countenances, exhibited a striking contrast to the territories of Djezzar, where all had been desolation, war, and gloominess.

The castle of Santorri, at which the travellers next arrived, is said very much to resemble the castellated buildings in England; though no account had hitherto been given of it, even by authors who have mentioned almost every village in the Holy Land. In the time of the crusades, it is thought to have been impregnable. They were

received by the governor in a large vaulted chamber, resembling what is called *the Keep* in some of the old Norman castles, and which probably owed its origin to that people. Guns, pistols, sabres, and poniards, hung round the walls, with saddles, gilded stirrups, and rich housings, belonging to the lord of the citadel. His greyhounds couched upon the floor, and his hawkers stood waiting in the yard before the door of the apartment. The governor had a long red beard, and his dress was, as much as possible, distinguished by feudal magnificence, and military grandeur. He seemed proud of placing the strangers under the protection of his own soldiers; and after dismissing the guard that had attended them from Acre, imposed the task upon his own, to ensure the safety of the travellers as far as Napolose.

Having left Santorri, the road was devious and very uneven, till the party came in sight of Napolose, where the governor received and entertained them with all the magnificence of an eastern sovereign. After they supposed that refreshments of every kind were exhausted, to the great astonishment of the party, a sumptuous dinner was brought in, served in trays, and placed upon the floor of the Divan. There being neither chairs nor stools, they were forced to eat in a reclining posture. Napolose, or Neapolis, it is to be observed, was the ancient *Sichem;* and there is nothing in the Holy Land finer than the view of the modern town from the heights around it, as it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by fine gardens and groves all round the valley in which it stands. Though soap affords the principal employment here, the manufactures of this place are sent to a great distance upon camels. The history of this once celebrated capital of the ancient Samaritans, is ably sketched by Dr. Clarke, but is too long for an abridgment;

and its inhabitants were called Samaritans, not merely as people of Samaria, but as a *sect* at variance with the other Jews. The principal object of veneration among the present inhabitants is *Jacob's Well*, over which a church was formerly erected. This is situated at a small distance from the town, in the road to Jerusalem, and has been visited by pilgrims in all ages, as the place where Christ revealed himself to the woman of Samaria. "Perhaps," Dr. Clarke observes, "no Christian scholar ever attentively read the fourth chapter of St. John without being struck with numerous internal evidences of authenticity, which crowd upon his mind in its perusal." He adds, "All that can be collected upon these subjects from Josephus, seems but as a comment upon this chapter. The passage of Jesus through Samaria, his approach to its metropolis, his arrival at the Amorite field, which terminates the narrow valley of Sichem, the ancient custom of halting at a well, the female employment of drawing water, the disciples sent into the city for food, the question of the woman referring to existing prejudices between the Jews and Samaritans, the history of the well, the worship upon Mount Gerizim, &c.; all of which occur within the space of twenty verses."

CHAP VII.

Mounts Ebal and Gerizim—Damascus—The Tomb of Jesus—Plan for visiting Jerusalem—The Place of the Crucifixion—Valley of Jehoshaphat—Fountain of Siloa—Mount of Olives—Mount Moriah—The Lake of Asphaltites—Tombs of the Patriarchs—Monasteries—Ali Bey—Mr. Legh, &c.

THE road from Napolose to Jerusalem, is represented by Dr. Clarke as mountainous, rocky, and

full of loose stones; yet the rocks and stony valleys of Judea, were entirely covered with plantations of figs, vines, and olive-trees; and the hills, from their bases to their summits, overspread with gardens in good cultivation, announcing this country as the EDEN of the East.

The first part of the journey being through the valley lying between mounts Ebal and Gerizim, the travellers passed the Sepulchre of Joseph, and the Well of Jacob, where the valley of Sichem opens into a fruitful plain. Such was the heat of the weather, that the umbrellas of the party afforded little benefit, the reflection from the ground being almost as overpowering as the sun's rays. About six hours' journey from Napolose, they passed a village and a monastery on the site where the Bethel of Jacob is supposed to have been. About two hours after they had left this place, eager to descry Jerusalem, one of the Greeks in the party, being in the van of the cavalcade, exclaimed, HAGIOPOLIS! that is, *The Holy City!* and instantly throwing himself from his horse, was seen upon his knees, bare-headed. Suddenly the sight burst upon all the rest, who seemed plunged into a profound silence. Under a sudden impulse, many of the party took off their hats; the Greeks and Catholics shed tears, and began to cross themselves. "Instead of a wretched and ruined town, by some described as the desolated remains of Jerusalem," Dr. Clarke observes, "we beheld, as it were, a flourishing and stately metropolis, presenting a magnificent assemblage of domes, towers, palaces, churches, and monasteries, all of which, glittering in the sun's rays, shone with inconceivable splendour. Being met by two Turkish officers, the whole party were formed into a kind of procession; they were attended by an immense multitude, some complimenting them with, *Bon Inglesi, Vive l'Ingilterre*, i. e. Good English, Eng-

land for ever; while others, cursing and reviling them, called them a set of rascally Christian dogs, and filthy infidels.

Thus attended, they reached the gate of Damascus about seven in the evening, and were conducted to the house of the governor, who received them in great state, exhibiting the usual pomp of Turkish hospitality, in the number of slaves, richly dressed, who brought fuming incense, coffee, conserved fruits, and pipes for all the party.

As Dr. Clarke differs in opinion from almost all the modern writers upon the identity of some of the holy places in this city, he candidly owns it would seem like wanton temerity to dispute this, with respect to those whose situation has been so ably discussed, and so generally admitted, were there not this observation to urge, "that the accounts of Jerusalem have been principally written by men who did not themselves view the places they have described." If, as spectators upon the spot, his party confessed themselves dissatisfied with the supposed identity of certain points of observation in Jerusalem, it was because they refused to tradition, that which was contradicted by the evidence of their senses. He further remarks, "that to men interested in tracing within the walls antiquities referred to by the documents of sacred history, no spectacle can be more mortifying than the city in its present state. The piety of the early Christians, in attempting to preserve, have either confused or annihilated the memorials it was anxious to render conspicuous; hence he thinks it may be regretted, that the Holy Land was ever rescued from the dominion of the Saracens, who were far less barbarous than their conquerors."

But to return to the narrative: after leaving the Turkish governor's house, he commanded his interpreter to go with them to the convent of St. Salvador, a large building like a fortress. After being

admitted into a court with all their horses and camels, the vast portals were closed upon them, and a party of the most corpulent friars they had ever seen from the warmest cloisters of Spain, *waddled* round them, and heartily welcomed their arrival. From the refectory, after being regaled with coffee and lemonade of a delicious taste, they were shewn to their bed-room, the walls of which had been lately white-washed; and the beds also seemed clean, though a few bugs warned the travellers to spread their hammocks on the ground, where they passed an agreeable night.

Among the names of several English travellers that had been carved upon the massy door of this chamber, Dr. Clarke had the satisfaction to see that of Dr. Thomas Shaw, the most learned and rational author, who has written a description of the Levant. Dr. Shaw had slept in the same room seventy-eight years before their arrival. A large part of this convent is solely applied to the reception of pilgrims, for whose maintenance the monks have considerable funds from Catholics of all ranks, and especially from Catholic princes. Here the party were accommodated with some of the best tea they had ever tasted, which is an article so exceedingly rare, as not to be procured from the English ships in the Mediterranean, but at the most enormous prices; and if a table is provided for Englishmen or Dutchmen, these fathers always supply it well with tea. In the library here, our travellers found the Oxford edition of Maundrell's Journey, which the monks were very proud of, though they could not read a syllable in it. In the pilgrims' chamber, a painted board gives notice, that "no pilgrim shall be allowed to remain in the convent longer than one month, a sufficient time for all purposes of devotion, rest, or curiosity." The monks assured Dr. Clarke, that the English, although *Protestants*, are the best friends

the Catholics have in Jerusalem, and the most effectual guardians of the Holy Sepulchre: a testimony the more unquestionable, as given in favour of *heretics*.

Setting out to visit the holy places, Dr. Clarke observes, these have all been described by an hundred authors: however, from the monastery of St. Salvador, they descended to the church of the Holy Sepulchre, accompanied by several pilgrims, who carried with them rosaries and crucifixes for consecration on the *tomb* of Jesus Christ. "Concerning the identity of this most memorable relic, there is every evidence, but that which should result from a view of the *sepulchre* itself." The place which contains this tomb, Dr. Clarke describes as a goodly structure, whose external appearance resembled that of any common *Roman Catholic* church. Over the door, they observed a *bas relief*, expressing the history of the Messiah's entry into Jerusalem, the multitude strewing palm branches before him; but in the inside, the first thing shewn to the strangers, was a white marble slab in the pavement, enclosed by a balustrade; this, they said, was the spot where Joseph of Arimathea anointed the body of Jesus. They next advanced towards a "dusty fabric, standing like a huge pepper-box in the midst of the principal aisle, and beneath the main dome." This rested upon a building, partly circular and partly oblong, as a kind of pedestal. The first part of this strange fabric is a sort of ante-chapel, and here is seen, before what they call the mouth of the sepulchre, the stone whereon the angel sat; but this is a block of white marble, neither corresponding with the sepulchre, nor with the substance from which it must have been hewn, as the rocks of Jerusalem are all of common compact lime-stone. Dr. Shaw, speaking of the Holy Sepulchre, said, that all the surrounding rocks were cut away, to form the level of the church; so that now it is *a grotto above ground*,

Dr. Clarke observes, "Even this is not true, there are no remains whatever of any ancient known *sepulchre*, that with the most attentive and scrupulous examination we could possibly discover." The sides consist of the *verde antique* marble, and over the entrance, from which pieces have been broken and carried off as relics, the substance is of the same nature. From hence it is inferred, that the Empress Helena took especial care to remove every trace of the ancient sepulchre, to introduce the fanciful and modern work which now remains. It is allowed that the place may be the same that was pointed out to her; but, however, such was the power of sympathy, that, in spite of their sceptical feelings, when the party entered into the supposed sepulchre, and beheld by the light of lamps, there continually burning, the venerable figure of an aged monk, with streaming eyes, and a long white beard, pointing to the place where the body of our Lord was, and calling upon us to kneel, and experience pardon for sins, Dr. Clarke adds, "we did kneel, and we participated in the feelings of more credulous pilgrims." Captain Culverhouse drew from its scabbard the sword he had so often wielded in defence of his country, and placed it upon the tomb. Other memorials were produced by humbler comers, and while their sighs alone interrupted the silence of the sanctuary, a solemn service was begun; and thus ended the visit to the sepulchre. Every thing about this, it is added, is discordant, not only with history, but with common sense. The original building, erected by Constantine's order, in the year 326, was destroyed at the beginning of the eleventh century, by Almansor Hakim Billah, a caliph of the race of the Fatimites in Egypt, and rebuilt by a Greek emperor in the year 1048. The small fabric over what is now called *the Sepulchre*, was again rebuilt in 1555; yet M. de Chateaubriand asserts, that "the archi-

tecture of the church is evidently of the age of Constantine."

It is, upon the whole, "such a work as might naturally be expected from the infatuated superstition of an old woman, such as Helena was, but subsequently enlarged by ignorant priests." Forty paces from the sepulchre, beneath the roof of the same church, and upon the same level, are shewn two rooms, one above another. Close by the entrance to the lower chamber or chapel, are the tombs of Godfrey of Boulogne, and Baldwin king of Jerusalem, with Latin inscriptions in the old Gothic character. At the farthest end of this chapel, they shew a fissure or cleft in the natural rock which they say happened at the crucifixion; and to complete the absurdity of this tradition, they add, that in this fissure the head of Adam was found. The travellers may then, if they choose, ascend by a few steps into a room above, where they may see the same crack again, and immediately in front of it a *modern altar;* and this the monks venerate as *Mount Calvary*, the place of crucifixion; exhibiting upon this contracted piece of masonry, the marks or holes of the three crosses, without the smallest regard to the space necessary for their erection.

The Doctor then observes, the traveller may be conducted through such a farrago of absurdities, that it is wonderful the learned men who have described Jerusalem should have filled their pages with any serious detail of them. Nothing, however, can surpass the fidelity with which *Sandys* has described every circumstance of this trumpery, and his rude cuts are characterized by equal accuracy.

In laying down a plan for surveying the city of Jerusalem, Dr. Clarke observes, "If the Mounts Calvary and Sion can no longer be ascertained, the *Mount of Olives*, undisguised by fanatical labours, preserves the same appearance it has always had.

From its lofty summit, all the principal features of the city may be discerned. As the face of nature continues the same, it is observed, "that Siloa's fountain haply flows, and Kedron sometimes murmurs in the valley of Jehoshaphat." Examining the hill which now bears the name of Sion, Dr. Clarke states that it is situated upon the south side of Jerusalem, part of it being excluded by the wall of the present city, which passes over the top of the mount. "If this be indeed Mount Sion, the prophecy that the plough should pass over it, has been fulfilled to the letter, for such labours were going on when Dr. Clarke and his party were there." Over what they call the tomb of David, the Turks have a mosque; but no Christian is permitted to enter it. From Mount Sion the Doctor descended into a dingle or trench, called *Tophet* or *Gehinnon*. As he reached the bottom of this narrow dale, sloping towards the valley of Jehoshaphat, upon the opposite side of the mountain was discovered *The Hill of Offence*, having a number of excavations in the rock, all of the same kind of workmanship, exhibiting a series of subterraneous chambers hewn with wonderful art, and each containing one or more repositories for the dead, like cisterns. The doors were so low, that to look into any of them it was necessary to stoop, and sometimes to creep upon the hands and knees: these doors were also *grooved* for receiving immense stones, squared and fitted for the purpose of closing the entrances. The cemeteries of the ancients were universally excluded from the precincts of their cities; therefore to account for the seeming contradiction implied by the place now shewn as the tomb of the Messiah, it is pretended that it was originally on the outside of the walls of Jerusalem, without any view to the want of a sufficient space for the population of the place within such a narrow boundary, and the hill now called Mount Sion. The sepul-

chres now referred to, Dr. Clarke thinks, bear in their very nature a satisfactory proof of their having been situate out of the ancient city, as they are now out of the modern. These, according to the ancient custom, are in the midst of gardens. From all these circumstances, Dr. Clarke asks, "Are we not authorized to look here for the sepulchre of Joseph of Arimathea, who, as a pious Jew, necessarily had his burying-place in the cemetery of his countrymen, among the groves of his forefathers?" The Jews are remarkable for their rigid adherence to this custom, and the tomb of this Jew is described as being in a *garden;* "in the place where our Saviour was crucified."

Every one of the evangelists affirm that the place of crucifixion was *the place of a skull*, that is to say, a public burial-place, without the city, and very near to one of its gates. St. Luke calls it Calvary, which has the same signification. But as the church now supposed to mark the site of the *Holy Sepulchre*, does not exhibit any evidence to entitle it to either of these appellations, it may therefore be surmised, "that upon the opposite summit, now called Mount Sion, without the walls, the crucifixion of the Messiah was actually accomplished." Upon all the sepulchres at the base of this mount, there are inscriptions in Hebrew and Greek; the former so much effaced as to render any tolerable copy very difficult to make. The Greek inscriptions consist of very large letters deeply carved in the face of the rock, either over the door, or by the side of the sepulchre. The words, "the Holy Sion," occur very frequently upon these tombs. The top of the mountain is covered by ruined walls, and the remains of sumptuous edifices; these ruins resembling those of a citadel, render the probability more evident, that this was the real Mount Sion.

Leaving this mountain, and regaining the road

to the eastward into the valley of Jehoshaphat, our travellers passed the fountain Siloa, and a white mulberry-tree on the spot where the oak Rogel stood, and where Isaiah was sawn asunder by order of Manasseh. Hence they ascended the Mount of Olives, observing that the Arabs on the top of this mountain are to be approached with caution and a strong guard. The most conspicuous object here is the mosque erected upon the site and foundations of the Temple of Solomon. This edifice, Dr. Clarke thinks, may be considered as the finest specimen of Saracenic architecture in the world. A spectator looking down upon the space enclosed by the walls of Jerusalem in their present state, as they have remained since they were restored in the sixteenth century by Solyman the son of Selim, and perhaps have existed since the time of Adrian, must be convinced, that instead of covering two conspicuous hills, Jerusalem now occupies one eminence alone, namely, that of *Moriah*, where the temple stood of old. It is therefore probable that the whole of Mount Sion has been excluded, and that the mountain covered by ruined edifices, with the sepulchres at its base, and separated from Mount Moriah by the deep trench, or Tyropæon, extending as far as the fountain Siloa towards the eastern valley, is in fact that eminence which was once surmounted by the bulwarks, towers, and regal buildings of the house of David. Eusebius allowed a distance of three miles and three furlongs for the circumference of the ancient city; but as the circuit of the modern town does not exceed two miles and a half, without including the mountain, an area cannot be had adequate to the dimensions laid down by Eusebius. In this view of the subject, the topography of the city seems more reconcileable with ancient documents, though the present church of the holy sepulchre, and all the trumpery belonging to it, will be thrown into the back

ground; but the sepulchres of the kings of Judah, so long the subject of research, then become a prominent object in the plan; the possible site of our Saviour's tomb may be determined; and Siloa's brook will continue in the situation assigned for it by the generality of Christian writers.

The view of Jerusalem from the Mount of Olives is from east to west. Towards the south appears the Lake *Asphaltites*, a noble piece of water enclosed by lofty mountains, resembling those on the shores of the Lake of Geneva opposite Vevay and Lausanne. To the north is the verdant and fertile plain of Jericho, watered by the Jordan, whose course may be distinctly discerned. A short distance from the summit of the Mount of Olives, the travellers were desired to observe the impression of a man's foot in the rock, which has long been shewn as that made by our Saviour at his ascension. Over this, Helena constructed one of her churches. From the legendary account of this structure by Mons. de Chateaubriand, it is observed by Dr. Clarke, the reader may rise as from a pleasing romance. Descending from the mountain, our travellers visited an olive ground, always noticed as the garden of Gethsemane, and which is shewn, not without reason, as the scene of the agony the night before the crucifixion. It is noticed as a curious and interesting fact, that the olive has been found upon the same spot here, during a period of more than two nousand years, this fruit having grown here eleven centuries before the Christian æra.

The rest of this day was spent in viewing antiquities justly entitled to the highest consideration, viz. the sepulchre of the Virgin Mary, and the tombs of the Patriarchs, between the Mount of Olives and the city. Quitting the garden of Gethsemane, the travellers descended a short distance towards the north, and found this tomb to be a crypt, or cave, hewn, with marvellous skill and

labour, in a stratum of hard compact lime-stone. The descent into it is by a noble flight of fifty marble steps; each of these being twenty feet wide. This is the largest of all the crypts or caves near Jerusalem, and it contains appropriate chapels, distinguishing the real or imaginary tombs of the Virgin Mary, of Joseph, of Anna, and Caiaphas. Though the travellers came again to view this astonishing effort of human labour, they could assign no probable date for its origin. The sepulchres of the patriarchs, four in number, face that part of Jerusalem where the temple of Solomon was formerly erected. Dr. Clarke remarks that the wretched representations given of these in books of travels, convey no adequate idea of the air of grandeur and sublimity in their massy structure, the boldness of their deign, and of the sombre hue prevailing, not over the monuments themselves, but over all the surrounding rocks. In the midst of the sepulchres of Absalom and Zechariah, two monuments of prodigious size appear, as if consisting of a single stone, adorned with columns, which seem to support the edifice, of which they are in fact integral parts. As the Doric order appears upon these capitals, it has been supposed that some persons have decorated these places according to the rules of Grecian architecture, since the time of their original construction; in answer to this, Dr. Clarke observes, these columns are of that ancient style and character that remain among the works left by Ionian and Dorian colonies in the remains of their Asiatic cities, particularly at Telmessus. It has never yet been determined when these sepulchres were hewn, or by what people, and to relate the legends of the monks with regard to these places, Dr. Clarke thinks would be worse than silence. M. Chateaubriand places them among the Greek and Roman monuments of Pagan times, and thinks these mausoleums were erected about the time

of the alliance between the Jews and the Lacedemonians under the first Maccabees.

The streets of Jerusalem are cleaner than those of any other town in the Levant, but narrow like all of them. The lower stories having no windows, and those above being latticed, people seem to pass between blank walls. The bazaars or shops are covered over, and seemed very dirty, and, through the general dread of Turkish rapacity, hardly any thing was exposed to sale, and what commerce there is, is carried on as privately as possible. The travellers afterwards visited what is called by the monks, the remains of the judgment-seat of Pontius Pilate; in reality, part of a modern contemptible building.

On the next morning, July the eleventh, the party left Jerusalem by the gate of Damascus, to visit the extraordinary burial place erroneously called the sepulchres of the kings of Judah, about a mile from the walls. These are a series of subterraneous chambers, running in different directions, and forming a kind of labyrinth resembling those lying westward of Alexandria, by some called The Sepulchres of the Ptolemies. The taste manifested in the interior, and in the entrance of these chambers, indicates rather a late period in the history of the arts. That they were not what the name implies, is very evident, and Pocock and Chateaubriand are of opinion that this was the sepulchre of Helen, queen of Adiabene. Nothing seems to have excited more surprise than the doors of these chambers, which the ancients had such a method of closing, that no one could have access to the sepulchres who were unacquainted with the secret of opening them. Hence a passage has in several places been forced through the stone panels with a view to rifle the tombs; yet the doors, as at Telmessus, although broken, still remain closed, with their hinges unimpaired.

The travellers afterwards applied to the Turkish governor for his permission to obtain an entrance into the mosque of Omar; but he entreated them not to urge the request, saying his own life would certainly be forfeited in case of his consent. They were therefore obliged to rest satisfied with the interesting view of it from his windows, and which looked into the area. The sight was so grand, that Dr. Clarke observes, "we did not hesitate in considering it as the most magnificent example of modern architecture in the Turkish empire, and externally superior to the mosque of St. Sophia in Constantinople. Certain vaulted remains on the sides of this area, Dr. Clarke thinks belonged to the foundations of Solomon's Temple, and also that in these foundations we have a standing evidence of Julian's discomfiture, when the flames burst forth and put an end to his intended structure, of which only these foundations are supposed to remain. As to the mosque raised upon them, it is said there is no building at Jerusalem that can be compared with it. The lofty Saracenic pomp, so nobly displayed in the style of the building; its numerous arcades, its capacious dome, the extreme neatness perceived in every avenue, and the sumptuous costume observable in the dresses of all the eastern devotees passing to and from the sanctuary, make it altogether one of the finest sights the Moslems have to boast.

The Mussulman religion, according to the reflections of Ali Bey, acknowledges but two temples; that of Mecca, and that of Jerusalem. "God," says an Arabian writer, "has regarded the sanctuary of Mecca with the eye of his majesty, and the sanctuary of Jerusalem with the eye of his beauty, Jerusalem having the fairest and most magnificent mosque in the world; Mecca, the most majestic and venerable. Both are named *El Haram*, an Arabic word which strictly signifies a temple or place consecrated by the peculiar

presence of the Divinity. Other mosques are named El Djamina, the place of assembly." Unbelievers are prevented from entering them merely from the popular feeling, and not by any canonical precept, and access may be obtained by an order from a public authority. Yet no Mussulman governor dare permit an infidel to pass into Mecca, or into the temple of Jerusalem. A permission of this kind would be looked upon as a horrid sacrilege; it would not be respected by the people, and the unhappy stranger might become the victim of his curiosity.

According to Ali Bey, the mosque at Jerusalem is not precisely one, but a group of mosques. To the Christian it has been observed, there is not a more interesting spot upon the whole earth than that where the temple of Solomon stood. The superstition of the Mahommedans have attached to it more fables than to Mecca; it is, they say, guarded by seventy thousand angels, who are relieved every day; all the prophets since the beginning of the world have performed their prayers there, and even now the spirits of the prophets frequent it, to enjoy the same devotional exercise. Here Elias and Khisr, Chederles, the St. Jago, or St. George, of the Mahometans, come annually to keep the fast of Ramadan. El Borak, the mare of the angel Gabriel, which has the head and neck of a beautiful woman, wings, and a crown, (and moreover, according to some grave authorities, a peacock's tail,) brought the prophet here on his way to heaven in that wonderful journey, which is the greatest miracle recorded of Mahomet, and the most impudent lie that ever an audacious blasphemer imposed upon the credulity of his disciples. Here he had sight of the Houris. The rock upon which he stood received the print of his sacred foot, and the pilgrims are now permitted to touch, but not to see, the sacred impression, and sanctify themselves by passing the hand that has touched it

over their face and beard. A piece of fine green marble on the pavement is shewn as the door of Paradise; though it is only fifteen inches square, and is fastened down by four or five gilt nails; there were more formerly, but the devil, attempting to get in by this door, pulled them out. Here is also the invisible balance, in which souls are weighed; and the invisible bridge, which is sharper than the edge of a sword, which extends over the abyss of Hell, and over which lies the only road to Paradise. And here is the rock Sakra, under which, according to the author of the *Messiral Ghoram*, all the waters of the earth have their source; but this is no longer to be seen, a vault having been built over it. Upon this rock, it is said, the angel Israfil will stand when he blows the trumpet that is to summon all men to their final judgment; and the Kaaba on the day of judgment is to come to this rock. But leaving these fables, Ali Bey says he found within the forbidden ground of this mosque at Jerusalem, some columns which he supposes to be the remains of Solomon's Temple. The Mussulman who visits this mosque, performs an act of penance as well as devotion; as he must walk barefooted to the several stations; there is no traced path, and the court is entirely covered with thistles and thorny plants growing together. A spring too, without the walls, which the Christians here call the fountain of Nehemiah, is believed by the Mussulmans to come from the well of Zemzem at Mecca; tho' Ali Bey says he found a remarkable difference in the taste of the two waters; this seemed to him to be very cold, and that at Mecca very warm; the former sweet and good, the latter briny.

From Jerusalem this enterprising stranger proceeded to Damascus, Aleppo, and Constantinople and lastly to Bucharest, where his work concludes It was this peculiar fortune to be able to penetrate

into forbidden places, and to have seen all that was concealed from Christian eyes, and he has reported fully and faithfully what he saw. Few travellers would be disposed to pay the same price in the sacrifice of their comforts and conveniences, for the privilege of sweeping the kaaba, and drinking the water supposed to be sanctified by its dirt; and Ali Bey's address and abilities could not be of the common cast, so ably to impose upon Mussulman jealousy and suspicion as he has done.

The Armenian monastery, the largest at Jerusalem, is said to be worth seeing, being maintained in much Oriental splendour. The patriarch received his visitors sitting amidst clouds of incense, and regaled them with all the luxuries of a Persian court. He also seemed to be as well acquainted with what was passing in the western world, as if he had been a regular reader of the gazettes of Europe; but having seen all, and more than was worth notice in Jerusalem, the travellers prepared to depart for Bethlehem; when after having travelled about an hour, the town appeared as covering the ridge of a hill on the southern side of a deep valley. The most conspicuous object is the monastery erected over the cave of the Nativity, with battlements and walls, like those of a large fortress. To the left, the Dead Sea appeared as if very near; but our travellers saw none of those clouds of smoke, which some writers say continually exhale from the surface of lake Asphaltites. It is now well known that the waters of this lake are not destructive of animal life, but abound with fish; and that instead of falling victims to its exhalations, certain birds make its banks their peculiar resort. Shells also abound upon its shores, and the fruit, that has been said to contain only ashes, is as natural and admirable a production as the rest of the vegetable kingdom. This lake is about seventy English miles long, and eighteen broad. As Bethlehem was un-

der the visitation of the plague when our travellers arrived there, they passed through it with all possible speed; the houses are all white, and have flat roofs as at Jerusalem. Passing the convent of the Nativity, they went down the valley on its north-eastern side, towards the place where tradition says the multitude of the heavenly host appeared to the shepherds, and here some delicious water, which the travellers drank, is said to come from the identical fountain called David's Well, mentioned in the twenty-third chapter of the second book of Samuel, as *the water of the well of Bethlehem, which is by the gate.* The Turks, when they come this way, always resort to the monastery of the cave of the Nativity as they would to a common caravansera, or inn, making the church or any other part of the building both a tavern and a dormitory while they stay. Neither is the sanctuary more polluted by the presence of these Moslems than by the monks, whose grovelling understandings have sunk so low as to commit the grossest outrages upon the human intellect; for instance, in the pavement of the church, a hole formerly used to carry off water, is exhibited as the spot where the *star* fell, and sunk into the earth, after conducting the wise men to the place where the mother of Jesus lay. A list of fifty other things of this nature might be added, if either the patience of the author or the reader were equal to the detail. It is also observed, that the same manufactory of crucifixes and beads, which support so many of the inhabitants of Jerusalem, likewise maintains those of Bethlehem; but that at the latter place money is also procured by marking the limbs and bodies of pilgrims or travellers with crosses, stars, and monograms, by the means of gunpowder.

Returning to Jerusalem, as the travellers took the road leading to Jaffa, Dr. Clarke observes, no notice has been taken of what has been called, the tomb

of Rachel, between Bethlehem and Jerusalem, because it is a place of no antiquity. No part is more infested by bands of predatory Arabs than this road, and here, as a general characteristic of the Holy Land, are a number of artificial excavations in the rocks; but whether used formerly as sepulchres or as dwellings for the ancient Philistines, is unknown. At present they are the resort of bands of plunderers. After a toilsome journey of three miles over hills and rocks, the travellers entered the famous Terebinthine Vale, where David overcame Goliath. The very brook, it is said, where David chose him five smooth stones, has been noticed by many a thirsty pilgrim journeying from Jaffa to Jerusalem.

About seven miles distant from this vale is another valley, called that of Jeremiah, from a church once dedicated to this prophet. The gourd or pumpkin seems to be a very favourite vegetable, and many varieties of it are cultivated.

Rama was the next station at which the party arrived; it is situated in the middle of an extensive and fertile plain, a part of the great *field of Sharon*; but though Rama promised much at a distance, the travellers found nothing in it but death and desolation; houses fallen and deserted, and the skeletons of horses and camels lying in the streets, the consequences of a recent plague or murrain. The travellers observed the remains of very considerable edifices within this desolated place, but no one was present to give any information concerning them: even the monastery, which for centuries past had entertained pilgrims, was deserted. On the road, during the journey to Jaffa, Dr. Clarke observes, a more revolting sight cannot well be imagined; it was strewed with dead bodies. Not a plantation was to be seen, but traces of the deadly contagion were every where visible. Jaffa itself also appeared to be in almost as forlorn a condition as Rama, the air

being still infected with the effluvia from unburied bodies.

Joppa, called also Japha, owes all its consequence to its being the principal port of Judea, and to its relative situation with respect to Jerusalem. Its harbour, however, is one of the worst in the world, as, to avoid the shoals and rocks, ships generally anchor about a mile from the town. Notwithstanding a contrary appearance in this place, the beauty and variety of the vegetables in the market surprised the strangers. Boats from Syria were freighted with melons of every sort and quality, and the water melons were in such perfection, that after tasting them at Jaffa, those of any other growth are said not to resemble the same fruit. From Jaffa the travellers embarked on board a boat for Cæsarea, and approached so near as to view its extensive ruins, notwithstanding building materials have been taken thence to Jaffa whenever they were wanted. Being becalmed at night, the travellers heard the cries of the only inhabitants, jackals and beasts of prey, which continued till morning, when a breeze springing up, they stood out from the shore, and towards evening made the point of Mount Carmel, and saw the monastery upon its summit very distinctly; afterwards, returning to the bay of Acre, they were greeted with the welcome sight of the Romulus at anchor.

Fortunately for English readers, and persons disposed to inquire into the present state of the Holy Land, Mr. Legh and Dr. Carmichael, who were at Constantinople in 1818, proceeded by sea from thence to Palestine, and ultimately took a route which former travellers had declined, from the peculiar dangers attending the journey. Mr. Legh's adventures in this quarter render the account we now have of the ancient possessions of the Jews and their neighbours tolerably complete, and furnish an excellent supplement to the entertaining discoveries of Dr. Clarke in

a different quarter of the Holy Land. Mr. Legh landed at Jaffa, and, with Mr. Bankes, Captains Ilby and Mangles, both of the navy, had an opportunity of joining in company with the Christian pilgrims amounting to 6000, who after Easter repair from Jerusalem to the Jordan. On the first night this numerous procession encamped on the site of Jericho; and departing next morning as early as two o'clock, they reached by sun-rise the sacred stream, which they found rapid in its course, but not much wider than the Thames below Oxford. Our travellers now left the pilgrims, and proceeded to the north-west shore of the Dead Sea, or the Lake Asphaltites, where they ventured to bathe in its bitter stream. They found that the taste of these waters was intolerably saline, and that any part of the skin that was previously injured, smarted excessively after the immersion; as also that there is no truth in the report that iron floats on the surface, though the buoyancy felt here by a person bathing is much greater than in ordinary water.

Returning to Jerusalem, Mr. Legh and his fellow travellers took their measures for undertaking a new journey by a south-east direction into the country beyond the Dead Sea to Wadi Moosa, the Valley of Moses, the supposed site of Petra, a city of importance in the time of the Roman empire, but no solicitation could prevail on the Turkish authorities at Damascus, Jaffa, or Jerusalem, to grant a firman for this remote excursion, because they could not insure the safety of the travellers. The Arabs, in that part of the country, were declared to be proverbially savage, "accustomed to conceal themselves in the cliffs of the rocks, and hurl down stones or weapons on the rash stranger who ventured near their strong holds." Still the travellers were resolved to proceed, fortified with such documents, or pretended documents, as they could procure at Jerusalem, and

trusting to the power of gold to procure them protection from one tribe of Arabs to another. They formed, with their servants and interpreters, eight persons, equipped in the Arab dress, armed with pistols, and carrying their money, consisting of small gold coins, in leathern belts, about their waists. They left Jerusalem on the 6th of May, slept that night in the convent at Bethlehem, and passing early next morning the pools of Solomon, came into a country better cultivated, and of a more inviting aspect, than the vicinity of Jerusalem: the sides of the hills which they passed being covered with fir and oak. In the evening they reached the town of Hebron, about 30 miles south of Jerusalem, and visited the mosque built over the tomb of Abraham. Having obtained guides to conduct them, not to the dangerous ground of Wadi Moosa, but to Karrac Moab, a town, or rather fort, on the eastern side of the Dead Sea, they proceeded on their journey, and crossed the valley at the southern extremity of that extensive lake. On the 12th they arrived at the fort of Karrac, and bargained with the sheik to escort them to Wadi Moosa for the moderate sum of 400 piastres, or 15*l.* sterling; they departed on the 17th, but after having travelled that and the next day, their guide confessed his inability to afford them security without the additional protection of another sheik, whose camp they were about to pass. This brought about another payment, after which the journey was continued in a southerly direction, during four days. They now reached the camp of a third chieftain, called Ebn Raschid, whose territory was not remote from Wadi Moosa; but when intelligence of their approach, and of their wish, was conveyed to him, so far from giving them any encouragement, this angry leader swore "by the Creator, that no Caffres (Infidels) should come into his country." The declaration called forth all the

anger of Ebn Raschid, the rival chieftain, who, grasping his spear, desired the travellers to follow him, and, collecting 50 Arabs, swore, in the presence of his troop, "by the honour of their women, and the beard of their prophet, that the travellers should drink of the waters of Wadi Moosa."

On the next day they proceeded farther to the south, and at length obtained a prospect of the romantic spot, the object of their arduous peregrination. The cliffs of Pera bore a rugged and fantastic aspect, and were evidently not far distant from Mount Hor, (Horeb,) and in the remote horizon, at a distance of many miles, they discerned a conical mountain, which they understood to be Mount Sinai; whilst the nearest point of the Red Sea was not above 40 miles off. These interesting objects increased their anxiety to proceed, but a messenger arriving at noon, reported that the hostile Arabs were posted so as to guard the stream on both sides of the valley of Wadi Moosa. The travellers were now in the land of Edom, and they were reminded on this, as on many other occasions, that the Scriptures, without reference to their sacred authority, in other respects are beyond all comparison the most instructive guide that can be found for the wanderer in the East. It was when near to this spot that Moses sent a messenger to the king of Edom, and charged him to say, "Let us, I pray thee, pass through thy country; we will not turn to the right nor the left until we have passed thy borders." And Edom said unto him, "Thou shalt not pass by me, lest I come out against thee with the sword." To a second and very modest application from our travellers, the obdurate governor of Wadi Moosa returned another decided refusal, saying, "You shall neither pass through our land, nor drink of our waters." Ebn Raschid was now roused to greater

anger than before, and vowed "by God and the Prophet, that they should not return before they had seen the Hasna of the temple of Pharaoh, in Wadi Moosa." A farther reinforcement, to the number of 400 men, then ordered up by Ebn Raschid, arrived, and passed the night beside the travellers; this formidable array proved effectual, and in a day or two the hostile chieftain relented, and consented to admit the strangers. They entered into the valley, or rather pass, with a strong guard, and found the scenery extremely abrupt and romantic. They observed various remains of antiquity, such as colossal figures of animals cut in stone, and water-courses, or earthen pipes on both sides of the defile. At one place, an arch, probably belonging to an aqueduct, was seen connecting the opposite precipices; and after a ride of nearly two miles along the pass, the elevation of a beautiful temple burst into view. This striking relic is in admirable preservation, being protected by the massive projection of the cliffs above; and here, almost on a pinnacle, is a vase, called by the Arabs, the *Hasna*, or Treasury of Pharaoh. Mr. Legh afterwards rode to Mount Hor, in the south-west, and ascended to the summit, near to which is a small white building, crowned by a cupola, and containing the tomb of Aaron. From this point he had a clear view of Mount Sinai. The 27th of May, the day following, Mr. Legh and his companions passed in a further exploration of the ruins of Petra, which led to the discovery of other ravines, and more excavations. On the 28th the travellers gave a liberal remuneration to the intrepid Ebn Raschid, and set out on their return by a different road. They reached Karrac Moab on the 2d of June, and passed a few days in a renewed examination of the shores of the Dead Sea, the length of which they considered as

not exceeding 40 miles, though commonly computed to be 70 or 80. From the mountains, on its western shore, they surveyed nearly the whole expanse of its waters, including Jericho and Jerusalem in the remote perspective. Leaving Karrac Moab on the 8th, and travelling northwards, they first passed Rabbah, anciently Rabbath-Moab, the capital of the Moabites; they next crossed the river Arnon, left the country of the Moabites, and entered that of the Amorites. The weather was intensely hot; and their course being along the remains of a Roman road, they passed Dibon, and rode along the base of Mount Nebo, from the summit of which Moses had a prospect of the promised land. At some distance is a ruin supposed to be Herodium; and near the road, beside a rocky knoll, are above 50 sepulchral monuments, of the rudest construction, and highest antiquity. Each of them consists of four unhewn stones. covered by one large block, and probably contains ornaments or weapons of the ancient Amorites. Mr. Legh and his companions stopped at Heshbon, the remains of which are insignificant. Leaving it on the 13th, they made a detour of nearly 30 miles to the east, where they saw the ruins of Rabboth Ammon, formerly the capital of the Ammonites, and known in its more modern form by the denomination of Philadelphia. Resuming their north-west course, they crossed, on the 18th, the river, or rather torrent, Zerka, and arrived at the magnificent ruins of Jerrasch, about 30 miles south-east of the lake of Galilee. Mr. Legh thinks these ruins greatly exceed those of Palmyra, and consist of two superb amphitheatres of marble, of three temples, and the remains of several palaces, all of the most beautiful architecture, supposed to be of the age of the Emperor Aurelius Antoninus.

From Jerrasch the travellers continued to hold a north-west course, crossing the Jordan at the ford of Bisan, passing Tiberias near the lake of Galilee, and riding across the country to Acre, on the coast, an extent of about 60 miles. In the streets of Acre are still to be seen individuals without eyes or ears, living monuments of the cruelty of their late ruler Djezzar. Here Mr. Legh separated from his fellow-travellers, and exchanging the Arab for a Turkish dress, took the road to the north, along the coast, first passing Sur, a miserable hamlet, occupying the site of Tyre, and afterwards Seyda, the ancient Sidon. Near, but more towards the interior, is the country of the Druses, governed by an emir. The next object of curiosity, but at a considerable distance to the north, consists of the ruins of Balbec or Heliopolis, a city of which the founder is not known. It stood immediately under the chain of Libanus, near the extremity of a rich and beautiful valley; the most remarkable relic is a temple of marble, in great preservation. Mr. Legh next took a southerly course to Damascus, distant about 50 miles, and he declares that the view of that city is so beautiful, as to justify all the pictures of Oriental imagery. The traveller, arriving from the north-west, sees on his left a desert tract; in front, and at a distance, lofty mountains; but below him, in the valley, his sight is regaled with a view of mosques and turrets arising amid innumerable gardens, filled with palms, pomegranates, and vines, watered by various branches of a copious and rapid stream. The city, however, is not in accordance with its scenery, being long and narrow, and the mud bricks, of which the houses are built, have a mean appearance; but in the interior the dwellings are spacious, the floors being in general of marble, and the walls beautifully painted in fresco.

After a week's stay at Damascus Mr. Legh made his arrangements for traversing the desert that intervenes between that city and the ruins of Palmyra. It was agreed that on paying 20*l.* sterling, he should be furnished with two guides and two dromedaries, to convey him and his interpreter to Palmyra, and back to Homs, a town on the road to the north of Syria. Setting out in the evening, the party travelled all night, and reached next day a camp of Arabs, to the chief of whom Mr. Legh carried a letter of recommendation, who supplied him with fresh horses The succeeding night brought them to Karèetein, a village remarkable for a fine spring, where travellers usually fill a number of skins with water, before they cross the desert of a hundred miles, that lies between it and Palmyra. In this dreary road Mr. Legh saw a striking instance of the phænomenon of the *Mirage*, from which the remote desert derives all the appearance of a sea. The journey was performed with the same horses, and with two intervals of stoppage in twenty-four hours; and at sun-rise the white marbles of Palmyra stood before him, when he hastened to drink of the stream that flows on the south-west of the town.

Palmyra is distant about 250 miles from Damascus, in a north-east direction; its ruins are still about three miles in circumference, and seem all to be the remains of public buildings. The celebrated colonnade is formed partly of granite, but more of white marble columns, and extends nearly three-fourths of a mile: the origin of Palmyra is uncertain, but it was a city of importance in the time of Cæsar. It became a Roman colony in the time of Caracalla, and acquired additional importance as a frontier fortress against the Persians, reaching the zenith of its historical renown in the reign of the unfortunate Zenobia. The ruins continue in a state of surprising preservation, owing

partly to the dryness of the climate, but more to the circumstance of there being no other city in the neighbourhood, to which the materials can be appropriated. The present village, or rather hamlet, of Arabs, is contained in the great court of the Temple of the Sun.

From Palmyra Mr. Legh returned to the north of Syria, and passing Aleppo and Antioch, travelled with great expedition across the romantic scenery of Mount Taurus to Constantinople, where he concludes his interesting narrative.

CHAP. VIII.

Cataracts on the Nile—Boats—Vermin—Horrid Slave Trade—Thebes—Essouan—An Illusion—Island of Philæ—Nubia—Barabras Dehr—A Festival—History of a young Slave—Ibrim—Second Visit to Thebes—Extraordinary Adventure and Escape.

In reference to Mr. Legh's narrative of his journey into Egypt and the country beyond the Cataracts, it should be recollected that the last twenty years have rendered the wonders of Upper Egypt very familiar to Europeans; and as far as ruins and inscriptions are considered, little is left to expect or desire. Denon and Hamilton have inspected every cavern, slab, and entablature, so that Mr. Legh, who visited Egypt in 1812, had scarcely any object between Cairo and Essouan to excite his curiosity, or to gratify his love of research. He therefore resolved to ascend the river above Syene, to visit the Cataracts, and to penetrate, if possible, to the unexplored parts of Nubia. The sight of the water-falls, which are said in old times to have deafened the half of Egypt, created no feeling in his mind but that of disappointment. The de-

scent seemed not to be more than three feet; and perhaps, as the author himself remarks, "a tolerably correct idea may be formed of them from the mention of the fact, that the boys of the neighbouring huts, would, at any time, for the reward of a *para*, dive into the most rapid cascade, and reappear at the distance of forty or fifty yards below." At Guerpeh Hassan, about fifty miles above the Cataracts, Mr. Legh examined an excavated temple; and at Dakki, nine miles further up, he saw the remains of a fine Christian church. The present inhabitants of that part of Nubia are Mahometans, and although constitutionally gentle, have no great love for the Christians. A journey of nine days, from Syene, brought him to Dehr, where he met with rather a blunt reception from Hassan, the cacheff of the district, who asked him roughly what he wanted, and then told him the story of having consulted his cup. The present of a fine Damascus sword, however, obtained permission for Mr. Legh to proceed to Ibrim, a few miles further up the river. There he found very little worthy of a detailed description, as the Mamelukes, who had been expelled from Egypt, and taken refuge in the upper part of Nubia, had destroyed, or greatly defaced, all the remains of antiquity.

There are three descriptions of boats employed in the navigation of the Nile, under the different denominations of *maish*, *djerm*, and *cangia*, having some slight varieties in their construction, though all of them carry lateen sails. A maish has masts and a cabin; a djerm has two masts, but no cabin, and is chiefly used for the conveyance of merchandise; while a cangia, which is a kind of row-boat, with from eight to fourteen oars, carries only one mast, but has generally the convenience of two cabins, for the purposes of keeping male and female passengers separate.

Mr. Legh, describing the boat he navigated, observed, that before the entrance of the cabin, an awning of mats was constructed, to serve as the sleeping apartments of the English domestics, and in the fore part of the boat, a fire-place for cooking was made, of two walls of clay, about a foot in height, and the same distance apart. A stock of charcoal, of acacia wood, was among the articles of prime necessity, and one of the dearest the party had to purchase, being the ordinary fuel of the country. It is sold in large sacks made of rushes, at about the rate of seven Turkish piastres a sack. They had also a good provision of rice, brandy, and biscuits, the latter of which are extremely well made at Cairo.

But though the provision of Cairo biscuits was looked upon as a sea stock always to be depended upon, they were rarely without fresh supplies of excellent bread, made very light, and greatly resembling English muffins; but in vegetables, during a voyage upon the Nile, there is a general deficiency.

Having but little to complain of on the score of food, the continual vexation occasioned by the constant and merciless attacks of every species of vermin was almost intolerable. To free themselves from the numerous fleas, bugs, and still more disgusting animals, that infested their persons, was almost an Herculean labour. Besides these, the boat swarmed with such prodigious rats, that when they laid down to sleep, it was absolutely necessary to be armed with a large stick, to ward off their assaults. No sooner did night appear, than these vermin sallied from their retreats, leaped on the beds, &c. and devoured clothes, sheets, and in short every thing they could find. Mr. Legh had with him a most curious shield made of crocodile's skin, which he preserved as a specimen of the arms

of the Nubians, till the rats, notwithstanding its toughness, had half devoured it. Besides this, the generation of fleas, &c. is one of the consequences of the great heat of the tropics.

Exclusive of paying for the boats hired by travellers, it appears to be indispensably necessary to make frequent distributions among the boatmen, of coffee, rice, bread, spirits, and sometimes part of a sheep, to keep them in good humour, and enable them to support the fatigue and extraordinary exertion of a long day's rowing, when the want of wind, &c. renders this necessary.

Neither during Mr. Legh's stay in passing up, nor on his return from the Cataracts, had he any opportunity of seeing the caravan of slaves from the interior of Africa; but he learned some particulars of this horrid traffic. It appears the route taken by the caravan of Jelabs, or slave merchants, is partly the same as that traced by Poncet at the beginning of the last century. In the course of this long and tedious journey, the slaves occasionally suffer great hardships; and it is even said that the Jelabs availed themselves of these periods of distress arising from a scarcity of water or provisions to perform the operation of emasculation. The wretched sufferers were afterwards buried in the sand to a certain depth, and in this rude manner the bleeding is stopped. Hence it was calculated that not one out of three survived this cruel operation. The method of travelling was to sling a dozen of these slaves, who are mostly negroes, across the back of a camel. Those made eunuchs are estimated at about 1500 piastres each. Girls, whose virginity was secured by means more powerful than moral restraint, were valued at 500 piastres; but it seems this degrading precaution only serves to produce abuses of a more revolting nature. Female slaves, who could not boast of

this advantage, sold for 300 piastres; but if they had lived in a Christian family, and could wash, sew, and wait at table, these qualifications enhanced their value at Cairo to 700 piastres.

Mr. Legh observes, that after passing Koptos, Kous, Apolinopolis, Parva, &c. they landed on the plain of Thebes, on the western side of the river. This ancient city, celebrated by Homer on account of its hundred gates, and described by Herodotus and every succeeding traveller, still offers, in the extent of its ruins, and the immensity of its colossal fragments, so many astonishing objects, that our traveller remarks, "one is riveted to the spot, unable to decide whether to direct the step or fix the attention." The circumference of Thebes has been estimated at twenty-seven miles, stretching itself on either bank, and resting on the sides of the mountains that border the river. Advancing up the Nile, the first object that attracts the attention on the east, is the great temple of Karnac, while the remains of that of Luxor mark the southern extremity of the city on the same side of the river. The Memnonium, the two colossal statues, and the remains of Medinet Abou, are on the opposite western bank.

The sepulchres of the ancient kings of Thebes, or rather the celebrated caverns called Necropolis, have been excavated from the mountains, and are entered by the passage called Biban el Moluh. The sculptures and paintings which relate to religious mysteries are still in good preservation. However, the sketch of the ruins of Thebes by M. Denon must have been made in great haste, and it is Mr. Hamilton's book that should be consulted for the more correct details of this wonderful spot.

Mr. Legh's party reached Essouan on the 11th of February, having performed a journey of 600 miles from Cairo; here they made every inquiry of the shekh (whom, in spite of his miserable

caftan, and the disgusting filth of his person, they invited to dine with them) about the practicability of proceeding beyond the Cataracts, and learned that the difficulties experienced by other travellers, from the disturbed state of Nubia, no longer existed; that the Mamelukes were at a great distance, and the Barabras, or Berebbers, were at peace with the governors of Egypt, though they did not acknowledge their authority. Here something extremely like an eastern tale was related to the party by the shekh, with an air of earnestness and simplicity which convinced them that, however wild and romantic this narration was, he entertained little doubt of its veracity.

"About two days' journey in the desert to the east of Essouan," said the shekh, "are still the remains of an extensive city, which, from a report of the immense treasures it contained, a Mameluke of my acquaintance was once induced to go in search of. At a distance the walls appeared in a state of great preservation, and on entering one of the gates, the buildings seemed to have suffered little injury from the lapse of ages, while the skeletons of the former inhabitants were disposed in various parts of the deserted city, as if life had been suddenly suspended by the action of some mysterious cause, without the slightest mark of violence or disorder. Utensils of various forms, and of the most costly materials—vases of gold, enriched with rubies, diamonds, and orient pearls which sparkled on the ground—filled the Mameluke with indescribable joy at the prospect of the sudden wealth he was about to obtain. To convince himself that the whole was not an illusion, and that the glittering substances which surrounded him were really gold, he drew an *ataghan*, and rubbing its blade upon a vessel he had selected for the purpose, was delighted to observe that it stood the

test, and to find all his doubts removed. With eager trepidation he gathered up some of the inviting pieces, and loaded himself and his horse with treasure sufficient to gratify his most exorbitant wishes, and enrich his friends for the remainder of their days. He now prepared to leave the city; but what was his astonishment and dismay in discovering that an invisible power had extended around him its fascination, and that he was unable to quit the spot! With regret he cast away the precious spoil to which he attributed the magical influence that affected him, but his terror and despair increased, on finding himself still under the wand of the enchanter. In vain he called on the name of Allah, and implored the assistance of the prophet; nor was the charm dissolved until fortunately recollecting that his *ataghan* had been contaminated by a trace of the fatal gold, he hastily tore his garment and wiped its blade. The spell was broken, and he was glad to return to Essouan without the riches that had allured him to this wonderful place."

Mr. Legh remained at Essouan a few days, occupied in visiting the islands of Elephantine, Philæ, and the Cataracts. The island of Philæ, though only 1000 feet in length and 400 in breadth, contains eight temples or sanctuaries. That of Elephantine is justly celebrated for its beauty, and contains within itself woods, gardens, canals, rivers, and rocks, which all combine in rendering it the most picturesque spot imaginable. At its southern extremity are some remains of Egyptian architecture, being a square temple covered in every part with hieroglyphics, and another nearly of the same form and size, but by no means in such good preservation, though the representation of the serpent, the emblem of wisdom and eternity, are visible among the ornaments. Roman remains have also been found at this end of the island, particularly earthen vessels.

The most beautiful object that strikes the eye on approaching the island of Philæ from the east, is an hypethral temple formed by fourteen columns, whose intercolumniations are walled up to more than a third of their height. Two opposite gates form the entrance; but many parts of the temple seem never to have been completed, particularly the leaves of the palm-tree and the flowers of the lotus, by which it would appear that the Egyptians, after constructing great masses, left the ornamental parts to their leisure, in order to finish them with more effect. The great profusion of unfinished columns, obelisks, and sarcophagi, evince the unwearied labour and mighty schemes of the ancient inhabitants; but as a contrast to all this antique refinement, the present savage occupiers of the island of Philæ are thought less civilized than any of the Arabs. In the midst of magnificence, they live in miserable huts of mud or unbaked bricks, and, like the natives of the neighbouring villages, always go armed when they quit their homes. Their arms are a spear, a dagger, and a shield, and with the latter they can cover themselves so completely, that they will permit strangers to throw stones, and even their own spears, at them with the greatest violence.

Till lately, the knowledge we had of Nubia was mostly confined to the hasty observations of Norden, and the reports of some of the natives, who had come down to Essouan, which are collected in the *Mémoire sur la Nubie et les Barabras*, and in the description of Egypt by M. Costaz. The name of Nubia is generally given to that part of the valley of the Nile situated between Egypt and the kingdom of Sennâ. The inhabitants of Nubia differ essentially from all the people around them: they have the Egyptians on the north, and the negroes of Sennâr on the south, while the

deserts on each side of them are occupied by different tribes of wandering Arabs. The Nubians, however, are a distinct race from their neighbours; and their language, physiognomy, and colour, are peculiar to themselves. On all the fruitful banks of the Nile, they plant date-trees, sow a kind of millet called dourah, and establish their water wheels. They generally exchange their dry dates for cloth at Esné, and navigate the river between the two cataracts in small barks, resembling the djerms of Egypt, so as to sail near the wind; but being, from the serpentine course of the Nile, often obliged to disembark and haul their boats by a rope, their voyages are frequently long. Their magistrates, who resemble the shekhs, are called *sémelies;* but the Nubians, or Barabras, are of a mild character, live in peace with their neighbours, and when attacked fly to the mountains for refuge. Their language is soft, without the guttural sounds of the Arabic. They are in the habit of coming down into Egypt in search of employ, and are known at Cairo by the name of Berberins.

In religion these Barabras are zealous Mahometans, and, notwithstanding their mildness, have no small aversion to strangers. One of them observed to M. Costaz, whom he knew at the island of Philæ, that it was the monuments that drew so many travellers into their country, adding as soon as you are gone we will demolish them, and then we shall be able to live in peace. M. Costaz, being well protected, was under no apprehension from their threats; but he advises individual travellers to take every possible precaution for their personal security. Mr. Legh, however, found that this dread of strangers arises from the ill treatment and oppression to which they have been exposed by the Turks.

Dehr is the capital of Nubia. Mr. Legh ar-

rived there during the celebration of a marriage of the cacheff, in honour of which he was giving the inhabitants a fête, called in lingua Franca, "a fantasia;" this lasted ten days. After passing many huts scattered among date trees, the travellers reached the house of the chief, distinguished only by its being built of brick, and two stories high. Being introduced to him, he began by boisterously asking the travellers what they wanted. They replied they were come to pay their respects to him, and to see the remains of antiquity with which his country abounded. He said there was nothing curious to see; and when they asked his permission to go to Ibrim, he flatly refused, alleging, first, that there was nothing to be seen there—and, next, that he had no horses to convey them: however, in the end, he was softened down by presents of some arms, but more especially of English brandy. He asked Mr. Legh if he had left his harem at the cataracts? meaning, as the latter understood, to give him a female slave as a present to his wife. When he was answered in the negative, he spoke to his secretary, who retired, and soon returned with a negro boy about ten years old. On his entrance, the cacheff, or chief, called the slave to him, spoke some words, and gave him his hand to kiss. With evident marks of agitation, the boy approached Mr. Legh, kissed his hand, and put it to his forehead. This simple ceremony was the transfer of the property of the poor negro. The history of this young slave is rather curious. Mr. Legh afterwards learned that he had been the favourite slave of the chief's mother, that he had been brought from Dongola when only six years old. When Mr. Legh left Egypt, he thought nothing of the expense or the responsibility of bringing this slave to England, and placed him in the family of Mr. Smelt, his friend and fellow-traveller, He was frequently questioned as to his recollections of his native country—but, as

...a...ready suggests its own language ...
...Angola, he never varied in the relation ...
...having ample store, which his owner thou...
...nothing to learn of our information ...
...the...ir...ca...n might not be altoge...
...ed, however.

"...I was told, by the king, who was very ki...
...to...ld...ren near the river, where t...
...many crocodiles, one of which, it seemed...
...my canoe. I used to sleep on the same ...
...the king, and went for his wife every ...
...mornin...g. Whenever he went out, I carri...
...him a silver vessel, not unlike a tea-kettle, ...
...water out of it upon his hands and feet ...
...day, and whenever he went to say his pray...
...chapel was a large square room, without ...
...where we used all to kneel down, and rem...
...a long time. We prayed to some rough ...
...figures, of an ugly appearance, to Malem...
...the king's grandfather, who was buried in t...
...The kings or chiefs only were buried in th...
...for when any of the other people died they ...
...into a hole in the field, and left uncovered; ...
...animals *assembling* hyæ...nas came and carr...
...away. *The king had many wives*—ten or ...
...Once a year he used to ride round all his ...
...a number *of slaves, and* whenever his people ...
...bring *the money, they were obliged* to d...
...rent, he used to treat them very ill. Once ...
...her *nearly a hundred coming*, with heavy ...
...their *hands, feet, and necks; one* had his ...
...off; *those who would not promise* to pay, ...
...killed with a *sword*. The money was like ...
...*of tin*, smaller than a sixpence. I was pla...
...a game something like cricket when my m...
...Mr. Legh came; we were all much fright...
...because they were white, but on account ...
...awkward dress. The wind was extremely

my country—it blew down houses and trees, and the thunder and lightning were far worse than I have seen here."

Mr. Legh having, at length, obtained the consent of this chief to go to Ibrim, and possibly to the second cataract, could not help congratulating himself on his good fortune, as the only European traveller, himself excepted, had been compelled to stop at Dehr through a variety of idle pretences. In vain did Norden urge the authority of the grand signior, with which he was provided. Baram replied, "I laugh at the horns of the grand signior; I am here grand signior myself; I will teach you how to respect me as you ought. I know already what sort of people you are; I have consulted my cup, and I have found by it, that you are those of whom one of our people has said, there would come Franks in disguise, who by little presents and soothing and insinuating behaviour would pass every where, examine the state of the country, go afterwards to make a report of it, and bring, at last, a great number of other Franks, who would conquer the country, and exterminate all! but," said he, "I will take care of that." Poor Norden, after having submitted to be stripped of nearly all he had brought with him, was, of course, obliged to give up the idea of going farther south, and thought himself happy in escaping from the hands of this treacherous and avaricious cacheff.

Mr. Legh being more fortunate, the day after his departure from Dehr, arrived at Ibrim, the ultimatum of all his wishes; though here not a vestige of life was to be seen, as the destruction by the Mamelukes, two years before, when they passed into Dongola, had been so complete, that not a single native was to be found wandering among the ruins—not even a date-tree to be seen. The walls of the houses, still remaining in some places, were the only attestations that the place had been once inhabited; and the

population had been partly carried off by the Mamelukes, when last driven out of Europe, and partly removed to Dehr. The last stand the Mamelukes made against the pacha of Egypt, was at Ibrim, where they were compelled to retreat into Dongola. Here, having dethroned and driven out the king of that nation, they have established themselves.

Dongola, the capital of the large kingdom bearing this name, is about twelve or fourteen days' journey from the second cataract, and famous for its breed of horses, which sell for a very great price. The Mamelukes apply to agriculture, and to the acquisition of vast numbers of cattle. It is also said that they have a few trading vessels on the Nile, and that they had successfully repulsed a tribe of Arabs to the west, who had frequently endeavoured to surprise them; but their most formidable neighbours are a black nation on the east of Dongola.

The number of the old Mamelukes is not supposed to be above five hundred; but they have armed four or five thousand negro slaves with swords and spears. They have built a great wall round or near the city, particularly strong on the side of the desert, for the protection of their cattle against the incursions of the Arabs; and some of the richest of the beys, now become poor, have established themselves among them in separate walled enclosures. Dongola is said to be larger than any city in Upper Egypt, and built on both sides of the Nile.

Ibrim being the proposed ultimatum of Mr. Legh's journey into Upper Egypt, he remained there but a few hours, and gave up the idea of proceeding to the second, or great cataract, which, he heard, was three days' journey to the south. He received no
ouragement to penetrate into a country where
y began to be of little use, and provisions very
The prospect of further discoveries being
ul, and the possibility of falling into the hands

of the Mamelukes, in consequence of proceeding, made him resolve to retrace his steps.

Ibrim was known to the ancients by the name of *Premis*, and had the epithet of Parva added to it, to distinguish it from another Premis, now unknown. Ibrim was formerly the residence of the cacheff, and the capital of Nubia; and, at one time, the Turks extended their dominion as far as this place. Cambyses certainly pushed his expedition beyond the limits of Egypt, as a station is known by the name of *Cambysis Ærarium*, near the town of Moscho.

On the return of Mr. Legh to Essouan, he again visited Thebes, and, during the stay of his party, their curiosity induced them to descend into one of the mummy pits that abound in this vicinity. It would be difficult, he says, to convey an adequate idea of the disgusting scene of horror they had to encounter. The entrance was through a very narrow hole, nearly filled up with rubbish, by which they made their way into a small room, about fifteen feet long, and six wide; beyond this they reached a chamber somewhat larger, and containing two rows of columns. The walls were covered with paintings; and at the farther end stood two full-length statues, male and female, dressed in very gay apparel, and having on the one side the figures of two boys, and on the other those of two girls. The whole of this chamber was strewed with pieces of cloth, legs, arms, and heads of mummies, left in this condition by the Arabs, who visit these places for the purpose of rifling the bodies, and carrying off the bituminous substances with which they have been embalmed. From the chamber above described, two passages lead into the interior and lower part of the mountain, and the party penetrated about the distance of a hundred yards into that which

appeared the largest. Slipping and crawling amongst the various fragments of these mutilated bodies, they were only able to save themselves from falling, by catching hold of the leg, arm, or skull of a mummy, many of them still remaining in the niches where they had been originally placed.

Mr. Legh and his party having halted at Manfalout, heard a very extraordinary account from a Greek, who said he had been sent by the cacheff of this place with a detachment of Arnaut soldiers against the inhabitants of the village of Amadbi, chiefly employed in breeding horses, and notorious for their habits of plunder. On the approach of these soldiers, the greatest part of the inhabitants fled into the desert; some few, however, were observed to disappear under ground, and conceal themselves in a pit. Hither they were pursued by a part of the detachment, who at the bottom of the pit observed fragments of the mummies of the crocodiles scattered about, but the fugitives were no more to be seen: hence it was supposed that the pit communicated with lateral galleries of unknown extent, where the crocodile mummies were probably deposited. The soldiers of the cacheff, however, returned without venturing to explore the hiding-place of the Arab fugitives. This story, notwithstanding strongly excited the curiosity of Mr. Legh and his party to prosecute the discovery of the Greek chief, and ascertain its accuracy and extent; hence the dangerous experiment, of which he has given the following relation.

Our party consisted of my friend Mr. Smelt, and an American of the name of Barthow, who had traded many years in the Red Sea, spoke Arabic extremely well, and whom we had engaged as a dragoman at Cairo. They took with them, besides, an Abyssinian merchant of the name of Fadlallah,

and three Barabras of their boat's crew, that they had brought with them from the cataracts.

Having wandered about some time, they found four Arabs cutting wood, who appeared at first unwilling to give them any information; they observed them consulting together, and overheard them muttering something about the danger, and the expression, If one must die, all must die. However, bent on going, the Arabs at last undertook to be their guides for a reward of twenty-five piastres. After an hour's march in the desert, they arrived at the spot, which they found to be a pit or circular hole, of ten feet diameter, and about eighteen feet deep. They descended without difficulty, and the Arabs began to strip, and proposed to them to do the same: the travellers partly followed their example, but kept on their trowsers and shirts. Mr. Legh had by him a brace of pocket pistols, which he concealed in his trowsers, to be prepared against any treacherous attempt of the guides. It was now decided that three of the four Arabs should go with the party, while the other remained on the outside of the cavern. The Abyssinian merchant declined going any farther. The sailors also remained on the outside to take care of the clothes. A party of six was therefore formed; each was to be preceded by a guide with lighted torches; one of the Arabs led the way, and the rest followed him.

They crept for seven or eight yards through an opening at the bottom of the pit, which was partly choked up by the drifted sand of the desert, and found themselves in a large chamber, about fifteen feet high. This was, probably, the place into which the Greek had penetrated, and here they saw the fragments of the mummies of crocodiles, and great numbers of bats flying about and hanging from the roof of the chamber. Whilst Mr. Legh was holding up his torch to examine the vault, he accidentally

scorched one of them. All having torches, the guides insisted upon their placing themselves in such a way that an Arab was before each of them. Though there appeared something mysterious in this order of march, they did not dispute with them, but proceeded. Entering a low gallery, in which they continued for more than an hour, stooping or creeping as it was necessary, they followed its windings till it opened into a large chamber, which, after some time, they recognized as the one they had first entered. Their conductors, however, denied that it was the same; yet at length confessed they had missed the way, but said they would make another attempt to conduct them to the mummies. Having been wandering for more than an hour through these subterranean passages, and being considerably fatigued by the irksomeness of the posture in which they had been obliged to move, and the heat of their torches in these low narrow galleries, the guides still spoke so confidently of succeeding in this second trial, that they were induced once more to attend them. The opening of the chamber they now approached was guarded by a trench of unknown depth, and wide enough to require a good leap. The first Arab jumped the ditch, and all the party followed him. The passage was now extremely small, and so low in some places as to oblige them to crawl flat on the ground, and almost always on their hands and knees. The intricacies of its windings resembled a labyrinth, and it terminated at length in a chamber much smaller than that they had left, but, like it, contained nothing to satisfy curiosity.

The Arab who led the way now entered another gallery, and the party continued to move in the same manner as before, each preceded by a guide. They had not gone far before the heat became excessive: Mr. Legh found his breathing extremely difficult, his head began to ache most violently, and he

had a most distressing sensation of fulness about the heart.

They felt they had now gone too far, and yet were almost deprived of the power of returning. At this moment the torch of the first Arab went out; Mr. Legh was close to him, and saw him fall on his side—he uttered a groan; his legs were strongly convulsed, and a rattling noise was heard in his throat—he was dead. The Arab behind, seeing the torch of his companion extinguished, stumbled past, advanced to his assistance, and stooped; he was observed to appear faint, totter, and fall in a moment —he was dead. The third Arab came forward, and made an effort to approach the bodies, but stopped short. The rest of the party looked at each other in silent horror. The danger increased every instant— their torches burnt faintly—their breathing became more difficult—their knees tottered under them, and they felt themselves nearly gone.

There was, however, no time to be lost. The American, Barthow, cried to them to take courage, and they began to move back as fast as they could. They heard the remaining Arab shouting after them, calling them Caffres, imploring assistance, and upbraiding them with deserting him. They were, however, obliged to leave him to his fate, expecting every moment to share it with him. The winding of the passages through which he had come, increased the difficulty of their escape; they might take a wrong turn, and never reach the great chamber by which they had first entered. Even supposing they took the shortest road, it was but too probable their strength would fail before they arrived at it. Each of them, however, separately and unknown to each other, attentively observed the different shapes of the stones, which projected into the galleries they had passed; so that each had an imperfect clue to the labyrinth he had now

to retrace. They compared notes, and only on one occasion had a dispute, the American differing from Mr. Legh and his friend. In this dilemma, they were determined by the majority, and fortunately were right. Exhausted with fatigue and terror, they reached the edge of the deep trench, which remained to be crossed before they could get into the great chamber. Mustering all his strength, Mr. Legh leaped first, and was followed by the American. Smelt stood on the brink, ready to drop with fatigue. He called out, for God's sake, to help him over the fosse, or at least to stop, if only for five minutes, to allow him time to recover his strength. It was impossible: to stay was death, and they could not resist the desire to push on, and reach the open air. They encouraged Mr. Smelt to summon all his force, and he cleared the trench. When they reached the open air it was one o'clock, and the heat of the sun about 160°. The sailors who were waiting for them had, luckily, a jar full of water, which they sprinkled upon them; but though a little refreshed, it was not possible to climb the sides of the pit they first descended into; The Turks, therefore, folded their turbans, and slinging them round Mr. Legh and his party, drew them up to the top.

The Arab who remained at the entrance, anxiously inquired for his friends, but was told they were employed in bringing out the mummies. The travellers then mounted their asses, and rode with all speed to their boat, in order to get away as quickly as possible; but from the laziness or stupidity of the reis or chief, it was five o'clock on the following morning before they weighed anchor. They had not gone far, when they perceived the Turks galloping towards them, followed by two Arabs on foot, the latter bawling out, and swearing they would have blood for blood. The Turks said they were sent by

the cacheff to bring them back to Manfalout, to answer for the murder of the Arab guides. It was in vain to resist; they were therefore returned, and were received by about forty Arabs from Amadbi, with a shout of revengeful delight.

The cacheff treated them in a stern and haughty manner, and poured out a torrent of abuse; they claimed the protection of their firman; but looking sternly at them, he observed sarcastically, "I do not see that this firman allows you either to maltreat or kill the Arabs." He then left them, as they thought, to the mercy of the Arabs, who now began to surround them with menacing gestures. They were soon, however, sent for by the cacheff, who thus addressed them: "My good friends, I know I am, by virtue of your firman, bound to protect you, and my head must answer for your safety; I believe your story; but I have a guard only of fifty soldiers, and the village of Amadbi is 700 muskets strong. Should all the inhabitants take a part in this affair, and come over, the consequence will be fatal to you and myself; you must make your escape secretly, and, in the mean time, I will amuse and detain the Arabs."

They took his advice without hesitation, and, escaping by the back door, reached the Nile; but the wind being northerly, they were unable to make much way, and were presently stopped by a vast body of Arabs, who threatened to fire upon them if they did not come immediately to the side on which they were. They turned back a second time to the town, and were assailed by three women, and five or six children, all naked and smeared with mud; these were the wives and children of the men who had perished, and this, they were told, was the usual custom of mourning.

However, as Mr. Legh and his party were armed, they reached the house of the cacheff without much

obstruction, though surrounded by more tha
Arabs, and amongst them was the shekh
village of Amadbi. Making their way throu
crowd, they luckily recognized the person
Arab they left in the cavern, and whom the
posed had died there. His appearance was
wretched; he was unable to stand, and wa
ported by two of his friends. It seems, th
escaped by the light of Mr. Smelt's torch,
the latter was obliged to remain for a short t
recover his strength at the edge of the t
Here the interpreter related the story of th
vellers over again, and called upon the survi
confirm the truth of it; but in vain: on th
trary, he maintained that himself and his c
nions were taken by force, and compelled t
duct the travellers; in which falsehood the Ara
remained on the outside agreed. However
they all went in a friendly way was proved fr
circumstance, that one of the guides who ha
had previously replenished the travellers' bar
jar, with water from a well near Amadbi.

As the Arab allowed that the travellers
without arms, the cacheff desired him to e
how the strangers had killed his companions;
he replied—by magic; for that he had seen M
burning something on his first entrance in
great chamber: this was the bat, that he a
tally scorched. Their cause now began to
better appearance: part of the crowd, who
the idea of magic with contempt, believed
innocent; and the rest probably dreade
imaginary powers that had been attribut
these strangers. Emboldened by these fav
changes, Mr. Legh's dragoman assumed a
tone, and positively insisted on his being sen
his two accusers and the shekh of Amad
Siout, to Ibrahim Bey, the son of the pa

Cairo, and the Governor of Upper Egypt. The character of this man for cruelty was so great, that it was easy to guess the result. It was now the travellers' turn to threaten; and they talked of the alliance of their king with the pacha of Cairo, and the governor of Upper Egypt, and the bad consequence of ill treating any one protected by his firman. This had its effect; and it was finally agreed that they should pay twelve piastres, or two Spanish dollars, to each of the wives of the Arabs; and the same sum being offered as a present to the shekh of the village, the party were permitted quietly to return to their vessels, and to continue their voyage.

CHAP. IX.

Captain Light's Visit to the Holy Land—Alexandria—Celebration of Mahomet's Birth—Albanian Soldiers—Island of Sarshes—Boolac—Gibel—Siout—Crocodiles—Esneh—Roman Ruins—An Entertainment—The Nubian Language—Dress and Arms of the Natives—Hieroglyphics—Cataracts—The Nemo—Temples at Dendyra—M. Belzoni—A curious Discovery.

The indefatigable researches of the British into the ancient and present state of Egypt did not rest here: Captain Light having a strong desire to visit this country and the Holy Land, as the countries from which religion and the arts were derived to Europe, obtained leave of absence from Malta, and embarked on the 17th of February, 1814, attended by an English soldier of his company, on board a Greek merchant vessel. On the 26th of the same month, he had the satisfaction of seeing the celebrated coast of Alexandria, running in a

low line, just above the horizon, in which Pompey's Pillar appeared rising from the water as the mast of a ship, and the castle of Pharos looked like a rock. One circumstance, he observed, relative to Pompey's Pillar, struck him, which seems not to have been mentioned by any preceding traveller; that amongst the Arabs and Syrians, it takes the name of "Awmwood Issaweer." Both Savary and and Volney call this pillar the column of Severus; and in Walpole's Memoirs of Turkey, it is called "the Column of the Colonnades."

With sensations of pride, the traveller informs us he traversed the ruined redoubts of the French, and saw the scene of the memorable battle of the 21st of March, where a stone still marks the spot on which Sir Ralph Abercromby fell.

The manners of the people at Alexandria now appear to hold a medium between the Oriental and European. Visits are always ended by introducing coffee, which the visitor is to consider as a hint that it is time to go. The carnival is celebrated, balls are given, and *coteries* and *commerages* were not unusual in confined circles. As in the south of Europe, meals are taken at mid-day, and supper at nine at night. Owing to the severity of the pacha, the peace and order of the city is so much improved, that crimes and punishments seemed to be rare.

The celebration of the prophet's birth-day, a grand festival among the Mahometans, being on the 3rd of March, at night all the bazaars were illuminated by the common eastern lamp, formed of a small tumbler, partly filled with water, on which a sufficient quantity of oil is poured, and in the centre of which the lighted wick is placed. The shops, except those which sold sherbet, were all cleared of their goods, and fitted up with boards, on which were carpets and cushions, level with the windows. These were filled with Turks and Arabs, in their best dresses. The

gravity of the company was not at all disturbed by the presence of Christians among them; but the variety of the costume, and the theatrical appearance of the shops, resembling the boxes in a place of public exhibition, rendered the whole an interesting spectacle. Sherbet, coffee, and pipes, supplied the place of conversation; while an Arab buffoon, who ran about from one shop to another, covering his head with a large mask of mat, from which three horns projected, two at the sides, and one from the upper part of the skull, collected money; but always mentioned the sum given before he bounded away. The fellahs, or labourers, now are submissive to the Christians, whose superiority they seem to acknowledge. The Arabs here are distinguished from the Turks by the turban, which rises perpendicularly with the head; whilst that of the latter projects over the forehead.

Captain Light having been invited to enter a Turkish guard-room, near one of the lakes, was witness to the rude hospitality and amusements of the soldiers; and thought there was evidently more system in their mirth, than amongst men of the same class in England. The apartment they were in was about twelve feet square, and carpeted, and on the sides of it the arms were suspended. A single lamp, suspended from the ceiling, threw a dim light upon the countenances of seven or eight fierce-looking Albanians, reclining on a kind of cushion, smoking, or playing at a game that seemed a favourite; while one of the party repeated verses in a hoarse recitative tone. The game consisted of a number of coffee-cups, arranged with their mouth downwards, on a small tray, in certain parts expressing numbers, making an hundred in the whole. Under one of these cups, a ring was hid: each of the party, in his turn, guessed where it was, and the game was won when the number one hundred was completed The musician seemed

to direct the game, and particularly addressed his song to the person who was guessing; and who, if successful, was again honoured by a song of praise, after his forehead had been marked with the bottom of one of the cups, blackened in the smoke of the lamp. The whole was accompanied with laughter, jests, and uproar. As soon as this was finished, the musician began a recitative of abuse against one of the other soldiers, who seemed prepared to answer, and replied in the same strain, answering each other in regular dialogue. Coffee was introduced in the interim, and Captain Light was favoured with having the pipe of each of the party presented to him in succession, a compliment he could have willingly dispensed with, as he was obliged to apply it warm from the mouth of the person who gave it him, to his own. Before he retired, he made ample recompense for the civility shewn him, by presenting the party with a bottle of brandy, which was eagerly drank by all, except one, whose countenance, very handsome, bespoke much more mildness than the others, and who had previously surprised the traveller, by getting up, in the midst of all the mirth and noise, to perform his devotions, which did not occasion any remark; but when he refused to partake of the brandy, one of the most dissolute of the party honoured him with the epithet of *bataal*, or blockhead.

The island of Sarshes, opposite Rosetta, has seldom been mentioned: Captain Light landed there, and found it a fruitful tract, covered with corn, about a mile and a half long. Here were a few peasants' huts, among the trees. During a late plague, this island had been a lazaretto; but a detachment of Turks landed there to perform quarantine, who, not liking their restraint, broke from it, and communicated the plague, which afterwards ravaged the population of Rosetta.

In sailing up the Nile, from Rosetta to Cairo, an European finds himself in a new region; a shore lined with palm-trees, mosques, and the tombs of sheiks, meet the eye at every opening. These, with the creaking of water-wheels, and the peculiar manner in which the natives draw water, who are in want of these wheels, all combine to interest the traveller. In the boat, however, the numerous rats, of which Mr. Legh complained, prevented Captain Light from sleeping in his bed. The heavy dews also surprised him; for though the heavens were clear of fog, his clothes were almost wet through. The difference of the heat of the day, and cold of the night, was very trying; and he soon found the effects of it upon his eyes. In fact, the dreadful malady of blindness was common; and every third or fourth peasant seemed to have a complaint in his eyes. This and the plague are the chief diseases. Captain Light heard of nothing else; but the inhabitants are so far reconciled to both, that one of them told him the plague was a necessary evil, to prevent the population from being more than could be fed.

Having arrived at Boolac, the port of Cairo, which increases, whilst Cairo is neglected, Captain Light observed, he would not add to the numberless descriptions of that place; but though each year takes away from its population, and adds to its ruins, nothing being repaired that grows old, still it is an extraordinary city, being the point of union from all parts of the south and west. At Boolac, among the vessels building, whose number surprised the traveller, were several gun-boats, of a large size. The severity, or rather the justice of the present pacha of Egypt, has been already mentioned; but though he has monopolized trade, yet he protects the Christian traders, and they are no longer at the mercy of Mussulmen; nor can even the Turkish soldier insult the Giaour with impunity. His summary mode of

punishment has put an entire stop to former ab
for instance: Two merchants were riding on
towards Fostak, or Old Cairo, when they were
by a couple of armed Albanians, who stopped
obliged them to dismount, and mounting them
on their mules, proceeded without any ceren
Unfortunately for these soldiers, the pacha ove
the merchants, and, knowing them to be men
never travelled on foot, questioned them as t
cause, on learning of which he rode immediate
to the barracks, where, discovering the offen
their heads were struck off without a mon
hesitation. After this, the Franks were no
molested.

On the 4th of May, Captain Light left Be
provided with a strong firman from the Kaya
which contained an order to the Turkish chi
treat him as one of the family of the pacha;
a bill of exchange on the treasury at Siout
supply of money. His progress up the Nile
but slow, as it was the 7th of May befor
arrived at Assuan, or Essouan. In some villag
was able to assist the sick with medicines, a
others he added to the catalogue of charm
writing Arabic sentences in praise of God an
prophet, at the request of the villagers. T
placed in the turban, or hung round the
were to preserve the wearer from the evil a
In a village called Abou Gaziz, Captain Light
requested by a party of women to hold his d
sword on the ground, whilst they went throug
ceremony of jumping across it, with various ri
lous motions, to correct the well-known eastern
of barrenness; and for this he was rewarded
blessings, and offerings of durra-cake.

At Gibel Atteer, where the Mokattam close
the Nile, and gives a high range of rocks to co
its course on the west bank, he was surprised b

descent of one of the Copts, inhabiting a monastery on the summit, by a rope, into the Nile; he swam after the boat, demanded charity, retired, and was drawn up again in a bucket.

The town of Siout, now made the capital of Upper Egypt, instead of Girgeh, is about a mile from the river side, on the west bank. The Mokattam forms an amphitheatre of hills behind it, at the foot of which a range of Mahometan tombs ran nearly a mile in a grove of sount, or Egyptian thorn, bearing a tufted yellow flower. In this grove the mixture of the cupolas, Saracenic walls, and turrets of the tombs, white-washed, or rudely coloured with the thick foliage of trees, as a most singular scene, attracted Captain Light's attention more than any thing modern he had observed in Egypt. Siout is also the intermediate mart between Sennaar, Darfour, and Cairo. Here the jelabs, or slave-merchants, are continually arriving with their caravans. One of these had just lost 4000 animals, and narrowly escaped from the desert with the rest. Notwithstanding this, Captain Light was offered a young well-formed negress, about seventeen years old, for about 15*l.* sterling. The jelab, like a horse-dealer, examined, pointed out, and made the Captain remark what he called the good points of the girl in question. The poor wretch, thus unfeelingly exposed, pouted and cried, was checked, encouraged, and abused, according to her behaviour. These jelabs of Sennaar are, however, mild-looking men, tall and slender; their dress a long woollen shirt, fastened at the shoulder, in the manner of a Roman toga; their hair hangs very thick, in matted plaits, to the poll of the neck, like the head-dress of the ancient Egyptian deities, and that of the women at present in Nubia.

The Copts, who still appear to be the chief accountants in Egypt, have been restrained from their peculation by the most horrible punishments, even to

roasting alive. Captain Light was witness to the threat of instant death, by a Turk, to one of these trembling victims of slavery, for some mistake or neglect of accounts.

A little before he came to Girgeh was the first time he saw crocodiles. One had just floated dead on the shore, and was left there; he was about sixteen feet in length, from the extremity of the tail to the nose; but larger were often seen. Captain Light's servant was in the habit of firing at them, and often hit them, without producing any other effect than making them plunge into the water. They seemed to fly the approach of noise, were constantly seen at particular reaches of the river, frequently a dozen at a time, basking on the sand-banks, and sometimes, but rarely, shewing their belly. He at first took them for logs of wood; but the natives, who call them *tunsah*, told many stories of their depredations on the inhabitants; though from what he observed, they were more afraid of human beings than inclined to attack it. The only time he ever saw a crocodile rise again, after having plunged into the water, was in the instance where a dog came to the water to drink. It did not seem to fly from the crocodile, but rather to watch its motions, barking at the same time. His servant immediately fired at the crocodile, which suddenly, in its usual way, plunged into the water, and swam down the stream; the dog continued to track it, saw it rise again a few hundred yards below, and again took his station to bark at it. On its second rising, it crouched like a rat, curving its back, and stiffening its tail behind; then, opening a mouth of a tremendous size, it exposed fangs of a frightful length, and jaws of a blood-red colour. A second shot from the servant made it plunge, to rise no more.

Above Girgeh is the province of Fawshoot, where

more than a sufficient quantity of sugar is made for the consumption of Constantinople and the Levant, and this is refined with extraordinary care.

Beyond Esnè, or Esneh, no Turkish garrisons are to be found; but the villages here are under the government of their sheiks. At Edfoo, lances and shields are used in common with fire-arms. The mass of buildings that formed part of the ancient Apollinopolis Magna, rises high above the modern Edfoo. The ruins of this city are close to the east bank, and the desert threatens to cover them completely. They are a good specimen of all the Roman ruins the traveller will see, as, here excepted, these are rarely to be traced from the shore.

From Ombos to Assuan, or Essouan, the eastern side of the Nile has most cultivation, and the western side is almost deserted. Of the island of Elephantina, Captain Light observes, the inhabitants appeared a distinct race from those of Essouan, where, in spite of French civilization and French progeny, which the countenance and complexion of many of the younger part of the inhabitants betrayed, he never received any marks of attention, without a demand on his generosity. The people of Elephantina consist of a mixed race of Barabas, who flock from Nubia to gain a livelihood, and others. The island itself, called "Ghezirat El Sag," the flowery island, is quite a paradise, and though the season of the year was approaching to the greatest heat, the thick plantations of palm-trees every where afforded a shade. Amongst these the modern habitations shewed themselves, whilst the eye often rested on the ancient temples. Every spot was cultivated, and every person employed; none asked for money, and Captain Light walked about, greeted by all he met with courteous and friendly salams.

The reception which Captain Light met with at

Ibrim, was truly patriarchal; however, it is to be understood that after his arrival there he had still two hours' ride to what the natives call the Temple. Proceeding through the village, he was met by a venerable old man, who he found was called the aga, who prayed him to "tarry till the sun was gone down: to alight, refresh himself, and partake of the food he would prepare for the stranger."

This invitation being gladly accepted, a clean mat was spread for him under the shade of the wall of the house, and refreshments, consisting of wheaten cake, broken into small bits, and put into water, sweetened with date juice, were brought in a wooden bowl, then curds, with liquid-butter, and preserved dates, and lastly a bowl of milk.

Having risen from this repast, Captain Light entered the aga's house, which, like all the rest, was of mud: the room he found himself in was divided from the rest by a court, and covered by a simple roof of palm-tree branches. This was the place of the aga's divan; here a mat and cushion was brought to the stranger, while the natives flocked about with their usual questions, as, whether he came to look for money? whether Christians, Moslems, English, or French built the temples? His pencil they did not understand, and they could not comprehend the use of his pocket-fork, for which they had no name. The aga having prepared a dinner for him, invited several of the natives to sit down Water was brought in a skin to wash hands. Two roasted fowls were served up on wheaten cakes, in a wooden bowl, covered with a small mat, and a number of the same cakes in another; in the centre of these was liquid-butter and preserved dates. These were divided, broken up, and mixed together by some of the party, whilst others pulled the fowls to pieces: which done, the party began to

eat as heartily as they could, getting up one after another, when done, the Aga in the mean time looking on. At this time an attempt was made by an iman upon one of the natives, to cure an old man of the headache; the former putting his finger and thumb to the patient's forehead, closed them gradually together, pinching the skin into wrinkles as he advanced, mumbling a prayer, spitting on the ground, and lastly on the part affected. This ceremony lasted about a quarter of an hour, when the patient got up apparently relieved. The efficacy of spitting is a common superstition among the Egyptians: an old woman applied even to Captain White for medicine for the eyes; when, not approving his directions, she asked him to spit in her eyes, which he did, and she went away blessing him, satisfied with her cure.

Passing through the aga's village the night before the repast described, Captain White observed the people lying outside their doors in the open air, on mats containing five or six persons.

Captain Light remarked that the Nubian language, acquired from books and a teacher, had been of very little use to him even in Egypt; but in Nubia, not even the dialect of the Lower Nile would serve him for common use, except in the district extending from Dakka to Dehr, where the Nubian is lost, and Arabic again prevails. The Nubian, in speaking, he said, gave him an idea of what he had heard of the clucking of the Hottentots, resembling a succession of monosyllables, accompanied with a rise and fall of voice not altogether disagreeable.

As far as Captain Light went, the sultan Mahmoud was considered the sovereign, though the cacheff's power was that which they feared the most. In cases of blood, they revenge their own injuries, and this extends from one generation to another, till the blood is repaid. On this account

they are ever on the watch, and even the boys ar armed.

The dress for the men is a linen smock, commonl brown, with red or dark-coloured skull-cap: som wear turbans and slippers.—*(See Plate.)* The wo men have a brown robe thrown gracefully over thei head and body, discovering the right arm an breast, and part of one thigh and leg; they are o good size and shape, but have very ordinary face Their necks, arms, and ankles are ornamented wit beads or bone rings, and one nostril with a ring o bone or metal. Their hair is anointed with oil o cassia, of which every village has a small plantation and it is matted or plaited in the manner repre sented in the head of sphinxes, and female figures o their ancient statues. The least children go naked but girls wear round their waists an apron of string made of raw hide, and boys a girdle of linen. Th arms of these people are knives or daggers, fastene to the back of the elbow or the girdle, javelins, toma hawks, swords of Roman shape but longer, and throw behind them. Some have round shields of a buffal hide; but few pistols or muskets are to be seen.

Captain Light confesses that he had but littl opportunity of gaining geographical knowledge i this country. Since Norden's time, who visited i in 1737 and 1738, great changes have happened Some places mentioned by him are no longer spoke of, and are now perhaps overwhelmed with sand He makes Nubia to begin at Galabshee. Captai Light, though he met with less difficulty than Nor den, could not extend his researches much further on account of the excessive heat. The pacha's authority also seemed well enough established, fo a traveller under his protection, to proceed as fa as Dongola; but there the Mamelukes held th country on the west bank, and perhaps would no have respected a person bearing firmans from th

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pacha. However, the captain had frequent occasion to observe, that the late appearance of the French and English armies in Egypt had taught the inhabitants' every where to respect the Franks more than they used to do.

At Ibrim he learned from the natives, that four days journey above that place, by water, there were shellaals, or rocky straits, rendering the Nile impassable for some days, and no boats of passage to be seen between that and Dongola: of the state of the river beyond that place, he could not obtain any information; but he learned the name of a number of villages beyond Ibrim, on both sides of the Nile; in all eight days' distant from Wawdee Elfee.

In this space the natives informed him there were pictures, or hieroglyphics, in the rocks the whole way, and also temples with paintings, like those of Dakka; that at Absimbal, or Ybsimbal, there was a temple like that at Seeboo; and another of the same sort at a place called Farras, further on the same side.—Captain Light much regretted his want of information, as it seemed that the higher he advanced up the Nile, the signs of the ancient progress of Christianity on its banks became more apparent, in the Greek inscriptions, and other remains of antiquity, of which he had observed nothing below Philæ.

From Gartaas Captain Light sailed for Taeefa, on the west bank of the Nile, above which the sides of the river become bold and craggy. Near this place is the entrance to the shellaal, or the cataracts of Galabshee, where Mr. Buckingham lays down the tropic of Cancer. Taeefa contains several remains of ancient buildings, scattered about on an open cultivated spot, of more than a mile in length, and about half in depth; bounded by the deserts and its mountains. This village is supposed to contain two or three hundred inhabitants, and has a sheik, who regulates their labour and their subsistence. The

ancient buildings here, or rather their remains, consist of several spacious oblong enclosures of masonry, of not more than three or four feet in height, some of them filled with blocks of stone, unfinished cornices, and parts of door-ways. In the centre of the plain, which contains the village, are two buildings, one complete, in the form of a portico—the other, which is mostly in ruins, seems to be the remains of a Christian church. This building is open to the east. In this is a door-way, and within, in front, are two columns with capitals of the full-blown lotus, supporting a small portion of roof. Scriptural paintings as large as life, in distemper, remain on the walls, and over the cornice of the door-way is the winged globe.

Captain Light's boat rowed through the shellaal of Galabshee on the 17th of May. This is the name given to those parts of the stream that are interrupted by rocks. Here the Nile is not impeded as ar Essouan, where the river is lost in streams of two, three, and four feet in diameter, which, of course, interrupt the navigation of boats.

The village of Galabshee, which Norden mistakenly places opposite Taeefa, is close to the opening on the west bank, and has a larger population than Taeefa; many of the inhabitants live in huts round a ruined temple. Captain Light observed that these people seemed more jealous of his appearance among them than any he had seen. He was surrounded by them, and "bucksheesh!" "bucksheesh!" a present, echoed from all quarters, before they would allow him to look at their temple. One, more violent than the rest, threw dust into the air: this was a signal both of rage and defiance; he then ran for his shield, and came dancing, howling, and striking it with the head of his javelin, to intimidate the stranger: however, the promise of a present pacified him, and the captain made his remarks and sketches without any further interruption.

In the mountains above the shellaal, Captain Light saw the nems, an animal larger than the fox, resembling a wolf, or jackal, which Haslequist calls the ichneumon. Not far from this he was surprised by the appearance of a large reptile, of the lizard kind, about eight or nine feet long, of a rich green colour, creeping among some bushes near the shores of the Nile. It answered the description of the animal that some old traveller found in the Syrian desert, and stamps as the real dragon which St. George was said to have encountered. The boatmen gave Captain Light a name to this, but he forgot to write it down.

Captain Light mentions that the Sepoys, in their march from India to join the army of lord Hutchinson, imagined they had found their own temples in the ruins of Dendira, and were greatly exasperated at the supposed neglect of their deities by the people. It seems there is a very striking likeness between the massy buildings of India and Egypt. In point of fact, however, the temples of Nubia and of Egypt are in themselves essentially different; those above ground in Nubia are small, mean, and inconvenient, when compared with those of Egypt. The structures *above* the surface here, are only equalled by those of Ethiopia *below* it. The ancient temples above Philæ are of two very different kinds. Those excavated in the rock at Gyrshe and Ebsambul, rival some of the grandest works of the Egyptians, and may be supposed, at least, coeval with the ancient monarchy of Thebes. The temples not excavated, but constructed of masonry, are, on the other hand, not to be compared with those of Egypt, either in size or the costly decorations of sculpture; but are probably the works of a later age.

Captain Light's researches have been since followed up by M. Belzoni, a learned Italian, engaged for the British government in collecting antiquities,

under the auspices of Mr. Salt, consul-general at Cairo. Previous to his untimely death, he had already completed two journeys to Upper Egypt; the first he made to Thebes in the year 1816, when he succeeded in embarking on the Nile the upper part of the statue of Memnon. This grand wreck he soon after set on its way to the British Museum. It is a colossal bust, of a single block of granite, ten feet in height from the breast to the top of the head, and twelve tons in weight. The great difficulty of moving such a mass for the space of two miles, before it could arrive at the Nile, was overcome without the aid of any machine—by the sole assistance of the Arabs, though it was the work of six months.

From Thebes, M. Belzoni went up towards Nubia, to examine the great temple of Ybsambul, which is buried more than double its height in the sands near the second cataract. Here he found the inhabitants very ill-disposed towards his projects, and the season being advanced, he was obliged to defer this enterprise till another time. In the interim, returning to Thebes, he occupied himself in new researches in the temple of Carnac. There, several feet under ground, he found a range of sphinxes, surrounded by a wall. These sphinxes, with the heads of lions on the bodies of women, are of black granite, of the usual size, and for the most, of beautiful execution. There was, in the same place, a statue of Jupiter Ammon, of white marble. It was not till his second journey in 1817, that he discovered the head of a colossus much greater than that of Memnon. This head of granite, and of a single block, is by itself ten feet from the neck to the top of the mitre, with which it is crowned. Nothing can be in better preservation; the polish remained as beautiful as if it had just come from the hands of the sculptor. On the road to Nubia, on his return, he describes the people as quite savages, without any idea of hospitality; for, refusing M. Bel-

zoni and his companion the most necessary things, they were reduced to live upon Turkish corn soaked in water. At length, by dint of perseverance and labour, they found themselves in the temple of Ybsambul, never before entered by any European.

Some short time after M. Belzoni had closed his labours, a curious discovery was made respecting the bones found in the sarcophagus of Cephrenes. Major Fitzclarence, in his journey over-land from India, reached Cairo, after the opening of this pyramid had been accomplished by M. Belzoni; and, with the zeal and enterprise incident to his profession, he determined to enter into the pyramid, and to examine for himself the wonders of the central chamber, so recently laid open. Among the fragments which he found, and brought hence, were some small pieces of bone, one of which proved to be the lower extremity of the thigh-bone, where it comes in contact with the knee-joint. This singular curiosity was presented by Major Fitzclarence to his royal highness the Prince Regent, who submitted it to the inspection of Sir Everard Home. Sir Everard, entertaining no doubt of its belonging to a human skeleton, took it to the museum of the College of Surgeons, that, by adjusting it to the same part of different-sized skeletons, he might be enabled to form some estimate of the comparative stature of the ancient Egyptians and modern Europeans. On a closer and more laborious examination, however, the fragment was found to agree with none of them; and it finally appeared, that instead of forming any part of the thigh-bone of a human subject, it actually made part of that of a cow! This discovery seems very well to account for the large sarcophagi, which, instead of being the repositories of the remains of the kings of Egypt, would now appear to have been hollowed out, with extraordinary skill and pains, to receive the mortal relics of the tutelary deities of that

country. Those immense masses in which these were entombed, seemed to have owed much of their boundless cost and magnificence to the reverential regard of the people to the deified but brutish forms of *Apis* or *Osiris;* though, at the same time, it is not improbable that the fanatic sovereigns of Egypt, and other distinguished persons, might choose to be placed in the same sarcophagus with their gods.

CHAP. X.

Ali Bey—Tangiers—Morocco—Mecca—The Well Zemzem—The Poisoner—The Kaaba—The Black Stone—The Wahabees—Pilgrims—Inhabitants of Mecca—A Battle between Fish, &c.

As Mecca has undergone several changes since it was visited by some of the most eminent European travellers, and even the pilgrimages being interrupted by the daring incursions of the new sect of the Wahabees, the present state of this holy city of the Mahommedans, since the freedom of intercourse has been restored between that and the other parts of Asia and Africa, we find very circumstantially and faithfully described from ocular evidence by Ali Bey, who travelled between the years 1803 and 1807, in various parts of Morocco, Egypt, Arabia, Turkey, &c.

According to the pompous pretensions of the French editor of Ali Bey's Travels, he is the son of Osman Bey, a prince of the family of Abassides. The English publishers, however, acted more discreetly; they acknowledge that the traveller has assumed a fictitious character; but that he actually has travelled in that character, they prove by the

most undoubted testimony. The person who called himself Ali Bey is a Spaniard, who, with the knowledge and under the sanction of his government, was qualified to travel as a Mahommedan, by submitting to the initiatory rite of that religion.

This Spanish adventurer sailed from Tariffa, well provided with credentials and money, in June, 1803, and landed at Tangiers, where he was received with all the respect due to his rank. He had learnt the Turkish ritual, and was equipped in the Turkish fashion. His head had been shaved in an unmerciful manner, and only a small tuft of hair, in the Morocco cut, left at the crown; his stockings and light slippers were laid aside; he went bare-legged, in huge heavy slippers, and wrapped himself in the Moorish haik. No suspicion was entertained of his story, the point of his circumcision having been ascertained by frequent inquiry from his servants and himself. The house assigned him in Tangiers was white-washed for his reception, and all the floors covered with a bed of plaster, two or three inches thick. The houses here seldom exceed eight feet in height; and the roofs that are flat are, like the floors, covered with plaster. Some of them have a few windows, not above a foot square; others have loop-holes, an inch or two wide, and a foot high; others receive their light and air from the door of a gallery. Seen from the sea-side, the city presents an imposing appearance; but the inside being approached, the delusion ceases, and the traveller is surrounded with every thing indicative of the most disgusting wretchedness.

From Tangiers he proceeded to Morocco—from thence to Fez; and after crossing the desert, embarked on a voyage to Tripoli, and to Alexandria. Leaving this city for Cairo, after remaining there a short time, he proceeded to Suez, where he embarked in a dao, to cross to Djedda. As his intention was to make the pilgrimage to Mecca, when they arrived

at Araboh, the northern extremity of Belel el Haram, the Holy Land of the Mussulmen, their vessel ran upon the sand, that the pilgrims might perform the first duty of their pilgrimage. Here they throw themselves into the sea, and make a general ablution with water and sand, repeat a prayer while naked, and put on a sort of philibeg of unseamed cloth, which they call *ihram:* they also take some steps in the direction of Mecca, and utter an invocation. From this time, they must not shave their heads, till the ceremonies at Mecca have been performed. Though several Europeans have described a pilgrimage to Mecca, this of Ali Bey is more interesting than others, from a variety of causes, but more particularly from the circumstance of the place being visited by the Wahabees at the same time.

But to proceed. As Ali Bey had lost none of his assumed consequence, from the period of his arrival here, he was daily presented with small pitchers, filled from the well of Zemzem. When he reached Mecca, several Mogrebins, or Arabs of the west, awaited his coming at the entrance of the town, with pitchers, also filled from the sacred well: they offered to supply his house with it, begged him not to take it from any other person, and secretly cautioned him never to drink that which the chief of the well would offer him. The well Zemzem, the Kaaba, and the black stone, are the three holiest things in the Mahommedan world: the first is supposed to be the spring which gushed forth in the wilderness, for the relief of Hagar and Ishmael; wonderful efficacy is ascribed to it, in giving health to the sick, imparting prodigious strength of memory, conferring pardon for sins, and purging spiritual corruptions. Zemzem and Siloa, according to the prophet, have their sources in Paradise. The person against whom Ali Bey was warned by the Arabs, is called the *poisoner*, and is under the sultan scheriffs of Mecca. Upon the least

suspicion or caprice arising in the mind of the scheriff, he orders—the other obeys—and the unhappy stranger ceases to exist. Ali Bey, however, notwithstanding the cautions given him, accepted this man's water, and his entertainments, with an unalterable serenity and coolness; but always kept three doses of vitriolated zinc, a much more active emetic than emetic tartar, in his pocket, to take, the instant he might perceive the least indication of poison.

The first duty the pilgrims perform here, is to walk seven times round the Kaaba, called also the house of God, and the Prohibited. The building is a four-sided tower; the sides and angles are unequal; but, being covered with black cloth, it appears, at first sight, like a perfect square. The height is thirty-four feet, French measure; the length of the front, thirty-one; none of the sides are parallel to the cardinal points. A law is said to have been made, to prevent any house in Mecca being built so high as the Kaaba; but it is not observed at present, the houses being "three or four stories high," and the rooms large and lofty. The Kaaba is as famous as the house of Loretto, and as miraculous, though it has not had the advantage of travelling. According to the Mahommedan legend, it was built by Abraham, who, as every prophet exercised some trade, was a mason: the work, however, in a great measure, formed itself in a miraculous way, by the assistance of the angel Gabriel. The "black stone" is one of the angles of this house. One tradition affirms, that of all the materials that had been collected, this stone was the only one which was not employed; whereupon it began to speak, and lament its misfortunes: this moving Abraham in compassion to console it, he declared it should one day be held in greater veneration than all the rest. The privilege that Abraham conferred upon this corner-stone was, that all pilgrims should kiss it; and it has been kissed, they say,

so often, that from having been white, it is now black. Ali Bey measured and drew this celebrated stone; the kisses and touches of the pilgrims have worn away about twelve lines of its thickness, and indented its surface, so as to give it a sort of muscular appearance. Ali Bey kissed the stone as a pilgrim, but he observed it as a mineralogist. It is a fragment of volcanic basalt, sprinkled with small pointed coloured crystals. Its moral, or rather its superstitious, use among the Turks, is imposing. "Verily," says Mahommed, "it shall be called upon at the last day; it shall see, it shall speak, and bear witness of those who have touched it with sincerity of heart." The Kaaba is the only place where a Mussulman may worship with his face towards any point in the compass; every where else, he must turn his face towards Mecca, as containing this sacred spot. Happy, too, are they on whom the rain falls from this sacred building: but happier they who can collect and drink it.

Having walked seven times round the Kaaba, and kissed the heavenly stone, the pilgrims drink as much as they can of the clear water from the well Zemzem; and from hence they proceed to perform the seven walks between the two hills of Saffa and Merona. Their heads are then shaved, the operator and the patient praying aloud during the whole operation; the shaving is now performed after the manner of the Wahabees, who have proscribed the long tuft usually worn by Mussulmen, as an abomination. There are only three days in the year on which the Kaaba is opened; on the first, all the men may enter and say their prayers; the next day it is open for the women, whose general exclusion from places of worship arises not from any part of the law, but from the jealousy of the men. The notion that they are excluded from Paradise, though entertained by many of the Mahommedans, is a vulgar error, in direct opposition to the

Koran, which, when it promises Paradise to the believers, expressly tells them that their parents, their wives, and their children, who shall have been righteous, shall enjoy the same advantage. Five days after their visit to the Kaaba, this place is opened a third time, to be washed and purified. This singular ceremony is thus described by Ali Bey. Two hours after sun-rise, the door of the Kaaba being open, the sultan scheriff came, with about thirty persons, and twelve negro and Arabian guards. The Kaaba being surrounded by an immense number of people, the sultan scheriff got upon their heads and shoulders, and entered, with the principal sheiks. Those below wished to do the same, but they were beaten off by the guards. After waiting some time, Ali Bey was obliged to follow the example of the sultan scheriff; and, being lifted up by some of the people, he made his way over the heads and shoulders of the crowd. By this time, all the water-carriers in Mecca having come up with their vessels full of water, they passed them from hand to hand, till they reached the guards at the door, and with them a number of very small brooms, made of the leaves of the palm-tree. The water was thrown upon the marble pavement of the Kaaba by negroes, and, after this, rose-water, which, flowing out of a hole under the door, was caught by the faithful with great avidity. The negroes, with cups, and with their hands, threw this water in quantities over the people, who received it as a benediction. Ali Bey drank as much as he could out of one of these pitchers, and poured the rest over himself, observing, Though this water is very dirty, it is a benediction of God, and is, besides, much perfumed with rose-water. The sultan scheriff swept the hall himself, and Ali Bey, having two brooms given him, devoutly assisted, sweeping with both hands, though the floor was quite clean, and polished like glass. When the scheriff had done sweeping,

he began to pray. Ali Bey having a silver cup given him, filled with a paste made of the saw-dust of sandal wood, kneaded with the essence of roses, he spread it upon the lower part of the wall, that was incrusted with marble, under the tapestry which covered the walls and the roof. He also burned a large piece of aloe-wood, in a chafing-dish, to perfume the hall. Having finished these performances, the sultan scheriff proclaimed Ali Khaddem Beit Allah el Haram, or Servant of the prohibited house of God, and he received the congratulations of all present. He then recited his prayers in the three first corners, and thus finished his duties; the sultan withdrew soon after; and some women, who uttered shrill cries of rejoicing, gave Ali some of the sandal-wood paste, and two of the small brooms, which he preserved as relics. At length the negroes helped him down upon the people, his haik, or upper garment, was returned to him, and he went home completely wet.

After another interval of five days, the black cloth which surrounds the door and bottom of the Kaaba was cut off, and the officers presented it, reduced to shreds, to the pilgrims, who generally pay about four francs for a cubit of it; the measure, too, is very short: but as the pilgrims are cooling in their zeal, as well as diminishing in number, few purchasers are found, and the market is overstocked with these rags of Mahommedan superstition. On the same day, when the purification of the house of God was completed by cutting away a part of the cloth, a body of Wahabees entered Mecca, for the double purpose of taking possession of the holy city, and performing their pilgrimage. Some few wore a napkin, which passed over the left shoulder, and under the right: a small piece of cloth round the waist, was all the rest of their clothing. Their matchlocks were upon their shoulders, and their

large knives in their girdles. The people fled, but Ali Bey, apprehending no danger, chose a place where he could observe them closely. A column of 5 or 6000 men defiled before him, so pressed together, in the whole width of the street, that it would not have been possible to have moved a hand. They were preceded by a few horsemen, and followed by fifteen or twenty mounted upon horses, camels, and dromedaries, carrying lances twelve feet long. They had no kind of music, or military ensign; some uttered cries of joy, and others recited prayers aloud. They were a copper-coloured race, well made, well proportioned, but short; and some of them so handsome, that the traveller compared their heads to those of the Apollo, the Antinous, or the Gladiator. The house of God, the Prohibited, had never before been visited by such turbulent devotees. Their chiefs endeavoured, in vain, to enforce order; for in their zeal to kiss the black stone, some of them made way to it with their sticks, and, in hurrying round the kaaba, the guns upon their shoulders broke the lamps. In fact, ropes, pulleys, and the buckets at the well, were broken to pieces in a few minutes: the poisoner and his people abandoned their post, and the Wahabees, giving each other their hands, are said thus to have formed a chain, and descended to the bottom. Instead of money for the accustomed offerings, they offered a few grains of coffee, or of coarse powder, or some bits of lead. The scheriff, in the mean time, hid himself; his fortresses were provisioned and prepared for defence, but no act of hostility was offered. The presence of these embodied reformers increased the interest of the remaining ceremonies, in which Ali Bey participated. A visit to Mount Ararat was the next duty. Leaving Mecca on the afternoon previous to the grand day of the pilgrimage, he pitched his camp in a plain on the eastern side of Mina, another town, supported, like Mecca, upon superstition.

The road was a long sandy valley, between bare mountains of granite: at the foot of one of these the sultan of the Wahabees pitched his tent, and, in a short time, the place was covered with caravans from Tripoli, in Barbary, from Yemen and Bassora; pilgrims from Souden, and the opposite part of Africa; Turks from Suez; Mogrebins, who came by sea; Arabs from Egypt, believers from the east, Wahabees, and the people of the country, were assembled and encamped together, or rather upon one another. This arises from the tradition, that the prophet encamped there when he went to Arafat. At six on the following morning the whole multitude were in motion, and in three hours they reached the foot of the mountain, composed of granite rock, about 150 feet high, standing in a plain about three-quarters of a league in diameter, surrounded by barren heights. It is enclosed by a wall, and there are steps to the summit, partly cut in the rock, and partly composed of masonry. On the summit is a chapel, which, tradition says, is the very building that Adam is believed to have erected. The Wahabees, who make war against several of the Mahommedan superstitions, were in the act of destroying the chapel while Ali Bey was there. Near the mountain are fourteen large basins, or pits, which afford excellent water for drinking, and the necessary ablutions.

Having repeated the afternoon prayer in their tents, the pilgrims repaired to the foot of the mountain, and there awaited the setting of the sun. The Wahabees, encamped at various distances, also approached, and, in a short time, Ali Bey saw pass before him an army of 45,000 men. Two hundred men, on horseback, carried colours, of different kinds, fixed upon lances, and a thousand camels were loaded with water, fire-wood, tents, and dry grass. The sultan himself, a venerable old man, with a long white beard, was nearly naked, like the rest; the royal

standard was borne before him, it was green, and had embroidered upon it the profession of faith—"There is no other God but God." The Wahabees soon covered the mountain and its environs; the caravans and detached pilgrims afterwards approached. The mogarel, or prayer of the setting sun, is now to be said at the last moment of twilight, which is an hour and a half after sunset, at a place called Mosdelifa, about two hours' journey from Mount Ararat, at the ordinary mode of travelling. That instant, said Ali Bey, what a tremendous noise! Imagine an assemblage of 80,000 men, 2000 women, and 1000 little children, with 60 or 70,000 camels, asses, and horses, that, at the commencement of the time appointed, began to move, at a quick pace, along a narrow valley, amidst a cloud of dust—in short, forcing their passage as well as they could.

At Mosdelifa another ceremony is performed—every pilgrim picking up seven small stones, which are used on the following day to throw at the house of the devil, and as the devil, says Ali Bey, has had the malice to build his house in a very narrow place, not above thirty-four feet broad, occupied, also, in part, by rocks, which it was requisite to climb to make sure aim; and as all the pilgrims desired to perform this ceremony immediately upon their arrival, there was a most terrible confusion. He esteemed himself fortunate in coming off with only two wounds in his leg, and he praises the good order and moderation of a multitude, that the presence of 2000 women could not disturb, and when, among 40 or 50,000 muskets, only one was discharged. In the night, however, it is probable that some of this devout multitude robbed Ali Bey of his writing-desk, books, papers, and some clothes: the thieves threw away the books and papers, which were recovered; but they carried off his chronometer, and a book of logarithms, which, he supposes, they mistook for a

Koran. The next day the pilgrims pelted two pillars at Mina, which are also supposed to have been erected by the devil; and on the following day, which was the third of Easter, after repeating the ceremony of the seven stones, they returned to Mecca, and thus the sanctification was completed; though Ali Bey, and most of the multitude, performed a work of supererogation, in pronouncing a curse against the place where Abougebel, the enemy of the prophet, resided.

Mecca is evidently on the decline, as large gifts, from various countries, are no longer brought by the caravans, and the number of pilgrims have been annually diminishing, partly on account of the Wahabees, and partly from the diminished zeal of the Mahommedans. Still every sort of money circulates at Mecca; all the productions of India and Persia are exposed here for sale; and this immense concourse of pilgrims is abundantly supplied with food in one of the most barren spots upon the face of the habitable earth. It might have been supposed that as Mecca is the metropolis of the Mahommedan religion, whatever arts are found in countries under that yoke, would there be exercised in perfection; but Ali Bey informs us there is no Mussulman city where the arts are less known. There is not a man to be found who can make a lock, forge a key, or make a screw. The only shoes they manufacture are of wood, or of untanned leather; all others are brought from Constantinople, or Egypt. Even the Korans are so badly written at Mecca, that they cannot be depended upon: the written, as well as the spoken, language is deteriorated. "The men of this holy city are the most ignorant of mortals," and the women enjoy less freedom than in any other place where the Mahommedan faith is professed. Their hollow cheeks, painted with a greenish yellow, give them the appearance of jaundice; they engrave indelible drawings upon their skin, and stain their teeth yellow, and

their lips, feet, and hands, all over with black, blue, and yellow. The men resemble walking skeletons, covered with parchment, with large sunken eyes, slender noses, cheeks hollow to the bones, legs and arms absolutely shrivelled up; ribs, veins, and nerves in no better state; and the whole of their frames so wasted, that they might almost be taken for anatomical models. They are very melancholy, very irritable, and, of all Mussulmen, the most tyrannical to their slaves. The population, once amounting to 100,000 souls, has decreased to 16 or 18,000: some of the suburbs are entirely abandoned, and in ruins; nearly two-thirds of the remaining houses are empty, and the greater part of those which are occupied are falling to decay within, the fronts alone being kept in good order, to attract the pilgrims. Having completed his pilgrimage to Mecca, Ali Bey returned to Djedda, and then embarked for Jerboa. A singular circumstance was observed upon the passage; the sea was very calm, when a sudden ebullition took place, in a circular space of twenty feet diameter, accompanied with much noise and froth, which lasted half a minute, when the sea became calm again. This proved neither more nor less than a battle between the finny tribes; and whilst this lasted, an infinity of water-fowl, entirely white, were observed hovering over the spot, within a few inches of the water, supposed with a view of seizing the fish that might be killed.

The Wanabees had forbidden the pilgrimage to Medina. Ali Bey, however, had no sooner landed at Jerboa, than he determined to attempt, and persuade several Turkish and Arabian pilgrims to accompany him in the perilous undertaking. They had reason to repent of their rashness. Having advanced beyond Djedda, they were made prisoners by a small party of the Wahabees, who robbed them, and retiring for a while to divide the prey, fortunately gave

Ali Bey time to secrete or destroy such things as might have increased his danger. The tobacco, an abomination in the nostrils of a Wahabee, was hid under the stones; he threw away the insects, plants and fossils which he had collected in Arabia, and swallowed a letter from Muley Abduslem; and, after twenty-four hours of suspense, the party were allowed to ransom themselves, and were then dismissed. Ali Bey's camel-driver alone refused to pay, and set out to appeal to the emirs; he did not return, and probably paid for his temerity with his life. Returning to Jerboa, Ali Bey embarked for Suez, and, after a shipwreck, and many dangers and deaths among the ill-fated passengers, he was set on shore at Gadykiahia, a fine port, six leagues from Tor, that he might perform the rest of the way by land, conceiving the desert to be less formidable than the Red Sea. The journey was painful and dangerous. There were forty poor mendicant foot pilgrims in the caravan, who had exhausted all their water, and whom none of their companions could assist, without exposing themselves to the same sufferings. Ali Bey gave water to a few of them, but was obliged at last to shut his eyes, and stop his ears, to protect his servant and himself from becoming the victims of their compassion. The pilgrims in all probability perished.

From Suez the traveller returned to Cairo, and from Cairo he travelled to Jerusalem. M. Silvestre de Sacy supposes the Wahabees to be merely a revival of the Karmathians, or Iomaullians, who in the tenth century plundered Mecca, and carried off the black stone.—*(See Plate.)* But though these people have appeared upon the same scene, there is no ground for the assertion, that they deny Mahommed to be a prophet, and reject all revelation as impossible. On the contrary, they are fierce Mahommedans, true to the persecuting tenets which the impostor proclaimed as soon as he was strong enough, and zea-

Wahabee

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lous to restore, to its primitive state, the religion of the Sword and the Book. So far from contributing to the overthrow of this abominable system, there was more reason to apprehend they would stir up its embers, and quicken them into a devouring flame. The check they have received from the Turkish government, since Ali Bey wrote, will, most probably, effect what he supposed would be the result of the death of their chief; that is to say, their division and their decline. However, a few unimportant customs, and a few childish superstitions, more or less, will be all that will distinguish them from other Mussulmen.

CHAP. XI.

Remarks on Morier's Journey through Persia—Mr. Morier—An horrible Ceremony—A Persian Present—Cavalry—The Bairam—The Balouches—Tauhree—Karrack—Gulf of Persia—Pearl Divers—A wind Chimney—Town of Bushire—The Kofla Dog—Mode of Travelling—Ceremonies at a Dinner—The Khosh Amedeed—The Djered—The Istakball—A Caravansera—Wrestlers—Shapour—Mode of delivering a Firman.

Of Mr. Morier's Journey through Persia, it has been particularly observed, that it is a work which, from the manner of the writing, scarcely ever fails to afford pleasure to those who read for amusement. This journey, it will appear, was brought about by the political circumstances of the times, and was managed so as to secure our interests in that country, against the machinations and intrigues of the French.

In the decline of 1808, as a mission to the court of Teheran was waiting at Bombay, Sir Harford Jones,

envoy extraordinary, received despatches, which determined him to proceed immediately to Persia. At Bombay the suite was joined by Mr. Thomas Henry Sheridan, and Captain James Sutherland, Cornet Henry Willock, of the Madras cavalry, commander of the body-guard; Lieutenant Blacker, and Mr. Campbell, surgeon to the mission, besides European and Indian servants, washermen and tailors, artificers, carpenters, &c. Leaving Bombay on the 12th of September, they arrived at Bushire on the 13th of October, and proceeded towards the Persian capital on the 13th of December The necessity of this mission originated in the reasons for counteracting the intrigues of Bonaparte, to whom an envoy went from Persia in 1806, who, in May, concluded a treaty with France. On his return, a large embassy was confided to General Gardanne. Sir Harford Jones, it need scarcely be added, succeeded in enlightening the court of Persia with respect to their true interests, and the insidious designs of the French ruler. Sir Harford Jones, accompanied by Mr. Sheridan and Mr. Morier, embarked on board his majesty's frigate Nereide. Captain Corbett, Captain Sutherland, and Mr. Willock, went in the Sapphire, Captain Davis; and the Company's cruiser, Sylph, carried the Persian secretary. On the 18th they lost sight of the coast, and on the 24th they saw a very long range of table-land, and curious capes, rising in a varied succession of grotesque forms. This coast, it is observed, has been seldom described since the days of Alexander the Great. The first appearance of Cape Arubah resembles that of an island, but is, in reality, a long slip of table-land. A number of small boats, with white lateen sails, were creeping along shore, but these could not be approached near enough to see what they carried, or by whom they were navigated. On the 28th of September, not far from the island of Ashtola, they caught turtle; and

on the 1st of October they made Cape Guadel: the modern village of this name is composed of mat-houses; the inhabitants manufacture coarse linen and carpets. From Crotchey to Cape Mons the people call themselves Balouches, and Brodies from Monze to Cape Jacques; the dress and manners of both are much the same. On the 3rd, the expedition saw the town of Chubar; the thermometer was at 80°, and on the next day at 90°. On the 6th a hot wind from the land warped the tables, the mathematical rulers, and the furniture in the cabin, besides slackening the rigging of the vessels. On the 7th they had passed the Quoins, in the Gulf of Persia, and, being abreast of the island of Kishmish, saw the high land of Arabia, about Cape Musseldom, terminating on a lofty peak. On the morning of the 9th, five ships were seen from the mast-head, which proved to be merchantmen, laden with coffee and rice, belonging to the Imaum of Muscat, an independent prince, who has thirty sail of ships, of various descriptions, some of them of 1000 tons burden. Congoon, under a peak, appears in a wood of dates, with the domes of mosques rising above it. Passing Cape Verdistan, about half-past three o'clock, they anchored in Bushire roads, where they found one of the Company's cruisers, and a merchantman. On the arrival of the mission on shore they closed their despatches for Europe, and then completed a day of merriment with an excellent dinner.

The negociation for which the mission was sent was begun at Bushire. Jaffer Ali Khan, the English agent at Shiraz, transmitted the letters of our envoy to the Prince Hossein Ali Mirza, governor of Farsistan, to the prince's minister, Nasr Oalah Khan, and to Mirza Sheffeer, the prime minister at Teheran, all containing only the simple statement, that the writer had arrived as envoy extraordinary from the king of Great Britain to the king of Persia, to confirm and augment the amity that had so long existed between the two countries.

During the stay of the mission at Bushire, a derveish settled himself for many days at the door of Mr. Bruce, the assistant-resident's house, which he could not be prevailed on to quit till he had extorted a donation of ten rupees. On Mr. Bruce's first arrival in the country, a derveish came and asked the sum of ten piastres, and, being refused, persisted in staying till his demand was complied with. He next commenced what is called conjuring, crying *hag! hag! hag!* incessantly for days and nights, till the frenzy into which he had wrought himself rendered his cries quite horrible, and Mr. Bruce was at last obliged to pay the price his tormentor originally demanded. Mr. Masney, the East India Company's resident at Bussorah, had to contend with a fellow of this description, who persevered in plaguing him, and besetting his doors, for two years. This fellow demanded, and received, a hundred piastres.

On the 8th of November, the *balconah*, or customary present to an ambassador, arrived at Bushire, consisting of 50 lumps of loaf-sugar; 35 boxes of different kind of sweetmeats; 1 mule-load of lime-juice, consisting of ninety-six bottles; 23 bottles of orange, and other kinds, of sherbet; 22 bottles of different kinds of preserves, pickles, &c.; 4 mule-loads of musk melons; 1 ditto of Ispahan quinces; half ditto of apples; 1 ditto of pomegranates: 1 ditto of wine, thirty-nine bottles. The whole was accompanied by a letter from Nasr Oalah Khan, the minister at Shiraz, replete with compliment, entrusted to the care of one of his servants, who received from the envoy a present of 500 piastres.

On the 13th of November, the mission were informed that a mehmander had been appointed to escort them to Teheran. He is a purveyor, whose duty it was to procure them every accommodation, which, as there are no public inns on the road, these, as well as specie, are sometimes demanded

n the villagers. The place of mehmander, it
s understood, was also one of very high purchase:
the complaints of the poor villager is frequently
wered by the bastinado. The British envoy
ıg requested to send a person next to himself in
k, to receive this mehmander, Mr. Morier was
ered to attend him, accompanied by Cornet
llock, ten troopers, and five *chattars*: the latter
running footmen, who, in fanciful habits, gene-
y surround the horse or a great man. The
ınger having travelled in haste, was but thinly
nded. When the deputation approached him,
y all drew up in a line as he passed, and then ad-
cing, made their respective compliments. When
oduced to the British envoy, he was sitting on
corner of the sofa, but rose just as the meh-
ıder approached it. In honour of their guest,
whole company was dressed with more or less
ament. During the short stay he made, the
-governor of Bushire, Aga Mahomed Jaffa, came
ıay him his respects. He immediately advanced
he khan, seized his hand, which he kissed, whilst
ıis face the former applied his beard and mouth,
kissed his cheek. The manners of the guest,
n the whole, appeared pleasant and modest; the
ndants, however, seemed decidedly gloomy; their
hes were of a dark hue, and their caps and
rds of the deepest black. Every one had a
ıket, a sword, a brace of pistols, and a great va-
y of little implements, powder-flasks, cartouch-
es, hammers, drivers, &c. The khan being
ıssed like his followers; was only distinguished by
er arms, and having but one *yeduk*, or led horse,
ore him. The trappings of the horses are very
ple compared to those of the Turks; nor have they
splendid breast-plate, or the bright and massy
rup, of the Turkish cavalry; the saddle, too, is
ch more scanty in the seat, and not so elevated

behind. The whole of the Persian finery consists in a raised pummel, either gilt or silvered, and a saddle-cloth, or rather an elegant kind of carpeting, trimmed with a deep fringe.

On the following day, the envoy directed Mr. Morier to return, in his name, the visit of Mahomed Hassan Khan. The walls of the rooms into which he was introduced on this occasion, were of a beautiful white stucco, and large curtains were hung round them. An orange-tree stood in the centre of the court. Having taken off their shoes at the door, the visitors paid their respects severally to the khan, who was seated in a corner, and then seated themselves, according to their rank; after which the khan went round, and, with an inclination of his head to each, told them they were welcome. The vice-governor making his appearance next, sat at a little distance. He was succeeded by the governor of the small neighbouring district of Dasti, a rough-looking man, who exchanged a kiss with Mahomed Hassan. The party were entertained with *kaleons*, the water-pipe, then sweet sherbet, &c.; and, as few words passed, they did little more than look at each other. Two or three Arabs that came in, though welcomed by the khan, seated themselves at the further end of the room. When a Persian is visited by a superior, he rises hastily, and meets his guest nearly at the door of the apartment; if by an equal, he makes the motion only of rising. In the presence of his superiors, a Persian sits upon his heels, but only cross-legged before his equals; but before his inferiors, in any manner he may choose. The Persians never think of changing their positions, and, like other Orientals, consider the activity of the Europeans as mere restlessness; as it is said, they fancy "that Europeans are tormented by some evil spirit, and that such is our mode of saying our prayers."

The Ramazan, or Lent, being now over, and the

new moon having been seen about sun-set on the preceding evening, the Bairam was, in the morning, announced by the firing of cannon, and a large body of people came down to the sea-side to pray; and just as the mission was returning from the visit to the khan, they rode through a crowd of men, women, and children, dressed in their best, who were amusing themselves in different ways, and in particular with a kind of roundabout, consisting of two rope-seats suspended, in the form of a pair of scales, from a large stake, fixed in the ground. In these, full-grown men, and boys, had crowded themselves, whilst a poor Arab was labouring, with all his strength, to turn it round. On the 21st of November, Mahomed Hassan Khan paid the appointed visit to the envoy, who, at dinner, announced to his suite, that they might then complete all their preparations for the journey to Teheran. Soon after this, they learned that the Russians had renewed hostilities against the Persians, notwithstanding General Gardanne, the French ambassador, had despatched four of his officers to entreat them to desist from any further operations. The general's failure in this attempt had greatly contributed to bring the French into disgrace.

Whilst the mission were at Bushire, they had to bury Mr. Coare, the Persian and Latin translator, who died of a fever that he brought with him from Bussorah. He was interred in the Armenian burying-ground without a coffin, because plank is so dear and scarce that he would have been taken up again. His corpse was escorted to the grave by the body-guard, and the sepoys, with the gentlemen of the mission. Mr. Morier read the funeral service over him amid a crowd of Persians and Arabs, who seemed to feel an interest in the ceremony. "Nothing," Mr. Morier observes, "excites a better impression of our character, than an appearance of devotion and religious observance." They, therefore, never omitted to perform

divine service on Sundays, suffered no one to intrude upon them during their devotions, and used every means in their power to impress the natives with a proper idea of the sanctity of the Christian sabbath.

The administration of the provinces of Persia is now entrusted to the princes. Prince Hassein Ali Mirza's jurisdiction is very extensive, comprising, under the name of Farsistan, not only the province of which Shiraz was the capital, but Laristan to the south, and Bebehan to the north-west. The hot and desert country belonging to Farsistan is called the Germesir, or a warm region. It was the ancient boast of Persia, that its boundaries were not a petty stream, or an imaginary line, but ranges of mountains, and deserts equally impervious; and the land is still put to so little use, that no power would greatly covet an authority so unprofitable; and every age has marked the unalterable barbarism of the soil and place. The Balouchestan, the most desert region on the coast, begins about Minou, on the west of Cape Jacques. These people, the Balouches, having resumed the independence of the Arabs, live in wandering communities, under the government of their own sheiks. They live in continual wars with each other, and sometimes hire themselves out to the different small powers on the Persian Gulf. Some of the sheik's guard at Bushire are Balouches; and here these people are sometimes seen selling mats of their own manufacture. They are Mahometans, and those on the coast live almost exclusively on fish, as in the days of Nearchus.

Tauhree, or Tahrie, is a part just below Congoon; two large white spots, made by the hands of man, on the summit of a mountain, mark the entrance of this harbour; and these are formerly said to have been covered with glass, and that some of this remains. Among the ruins here are two wells, and stabling for a hundred horses, cut out of the solid rock.

Kharrack, a place still further down the Gulf, was once in the possession of the Danes, who had another settlement, in a deep bay, near Musseldom. On Cape Bustion there is a mine of copper, formerly worked by the Portuguese. Khoresser, on the banks of which is the town of Tangistoun, is a small river, falling into the sea nearly under the *Ass's Ears*.

The islands in the Gulf of Persia have lost much of their ancient celebrity, though the arched reservoirs of Ormus afford good watering-places for vessels. After rain, the people say, that on the island of Kenu gold-dust is found in the channels of the torrents. From the fresh springs at Bahreen, the Arabs still contrive to water their ships, by placing over the spot a vessel with a syphon attached to it. This has been considered as the most productive bank of the pearl oysters. The pearl trade is now almost confined to Muscat, from whence most of the pearls are exported to Surat. The divers for pearl commence their work at sun-rise, and conclude at sun-set; they seldom live to a great age. Their bodies break out in sores, and their eyes become very weak and blood-shot. They can dive fifteen fathoms, and often more, but seldom remain under water more than five minutes. They oil the orifice of the ears, and put a horn over their nose. The largest pearls are generally found in the deepest wsters, and particularly on the bank of Kharrack. The oysters, as they are brought up, are delivered to the superintendent; and when the business of the day is over, they are opened on a piece of white linen, when the person finding a valuable pearl immediately puts it into his mouth, by which it is imagined the pearl gains a finer water. The pearl oyster is said to be fine eating; and, in this respect, does not differ much from the common oyster. The seed pearls, which are very indifferent, are arranged round the

lips of the oyster, as if they were inlaid by the hand of an artist. The large pearl is nearly in the centre of the shell, and in the middle of the fish.

The town of Bushire stands on the point of a peninsula, and forms a triangle, of which the base only, on the land side, is fortified. Of twelve towers, two of these form the town-gate, all chequered with holes, for pointing of musketry. Before the gate stands a large brass sixty-eight pounder, very badly mounted, and two or three others in a still ruder state. The streets, from six to eight feet wide, exhibit little more than inhospitable walls on each side; the dwellings of the better sort here are distinguished by what is called a wind-chimney, or a square turret, having perpendicular apertures on its sides, and cross divisions in the interior, which form different currents of air, and tend to cool the heated apartments of the house. The town is supposed to contain four hundred houses, besides several alleys of date-tree huts; and the inhabitants are estimated at 10,000. They have about seven mosques, two hummums, and two caravanseras, with a large English factory, at a small distance from the town. The shop here is a little platform, raised about two feet above the foot-path, where the venders of different wares sit till the evening, and then return to their dwellings. The water of Bushire has the faculty of loosening the bowels of a stranger for the first month; but after this period these effects are no longer felt. The soil here is so light, that the plough is dragged by one ox, and sometimes by an ass. The beef is pretty good; but mutton is the finest meat, as the veal is coarse. The fowls are said to be admirable, but there are no turkeys or geese. The better sort of women are scarcely ever seen, and have their faces so completely muffled at all times, that no features can be distinguished; but the poor women go, in crowds, to

draw water at the wells, where the elder ones sit and chat or spin, while the young ones fill the skins, and carry them on their backs into the town. They wear no shoes, but their dress consists of a very ample shirt, a pair of loose trowsers, and a veil that goes over all. The colour of their clothes is generally so dark, that they might be considered as mourners belonging to a funeral; but these are always attended by professional persons.

The superstitious regard paid by the Persians to the crowing of a cock is amusing. If a cock crows at any time they think unlucky, they kill him; at other times they esteem it a good omen: the most favourable hours are nine at night or morning, at noon, or at midnight.

A very large and ferocious dog is here called the *kofla* dog, from his attendance on the caravans. His knowledge of the mules is so correct, that he will discover those that have strayed, and bring them back; and when the caravan stops at night, and the mules are separated into square lots, the dog will suffer no strange mule to join the party under his charge. The horses belonging to the East India Company's resident at Bushire are principally employed as couriers to Shiraz, which being performed once, generally destroys the animal; so unmerciful are the riders, and so difficult the passes of the mountains. Among the horses of the country, the most furious battles often ensue, when they happen to get loose in their stables; but the courage and dexterity with which the Persian jehowdars or grooms throw themselves into the thickest engagement of angry horses, has often been admired, when, in defiance of the kicks and bites around them, they contrive to separate the combatants.

When the envoy and his suite were ready to depart for Shiraz, Mr. Morier, thinking the cold would kill the Indian servant, humanely sent him back to

Bombay. The chief tent-pitcher an important person in these expeditions, brought with him a number of subordinate adherents, who requested the envoy's permission to say their prayers in the time and manner appointed by their religion. This being granted, Mr. Morier was awakened the next morning by a noise, which at length he found was compounded of the trumpet of the troop, and the voice of a Persian priest calling the faithful to prayers, which was louder than the trumpet. The order of the cavalcade for the journey was as follows: first the led horses, ten in number, each conducted by a Persian groom; then the chief of the jehowdars or grooms with his staff of office; then the arzbeg or lord of requests; after him were six chattars or running footmen, who immediately preceded the envoy; the latter mounted on a choice Arab horse; at his right stirrup walked a picked tall chattar, the chief of his class. The gentlemen of the mission then followed with some moonshees; to the right and left were the pipe trimmers, carrying all the smoking apparatus; behind the gentlemen and the moonshees were a great crowd of mounted Persians, and in the rear of the whole was the body guard: and as the baggage on loaded mules was in advance, whenever the party arrived at the end of the stage, they always found their tents pitched: these consisted of two state tents, one for dinner, the other for receiving company, with the envoy's private tent. Around these were the tents of the gentlemen, with one appropriated to cooking, with several smaller ones for the servants, and the guard of cavalry.

Dinner being generally over an hour or two after sun-set, the dinner tent was taken down, loaded on mules, and sent forward to the next stage. About day-break in the morning the camp begun to break up, and one tent being left for breakfast, before this was over all the rest of the ground was cleared. The *Persians* accustomed to this way of life, move from

place to place with the most perfect dexterity and order, under the inspection of the chief tent-pitcher, and the charwardar or chief muleteer. Approaching their first encampment, the party witnessed a scene of Persian splendour and etiquette in the meeting of the envoy with his old friend and tutor Mahomed Nebee Khan, the governor of Bushire, attended by a large portion of the military of that province. His approach was first announced by a salute from all the matchlock guns of his guards. The khan's party, as they approached that of the envoy, clearing away, gave the two great men free access to each other, who, exchanging embraces, once again mounted on their horses. Mahomed Nebee Khan and the mehmander of the party escorted the envoy to his tent, and after a short visit departed amid the crowd they had brought with them.

Upon a visit of ceremony paid to Mahomed Nebee Khan, the British envoy went on horseback, although his tent was within a stone's throw. They were met by one of his officers with an escort of ten men, who bowing to the envoy, preceded his horse. After the visitors had pulled off their boots and shoes, and some hesitation about seats, they finally sat down upon chairs prepared for them. The khan's tent had a large covering, and, close to the extremity, a wall all around. A clean little recess in the interior was closely covered with carpets, and lined with the finest chintz. When the usual compliments had been mutually paid, that silence of solemnity attendant on visits of form succeeded till the kaleens or water-pipes were brought in. Coffee and sherbet followed, and the whole entertainment concluded with a course of sweetmeats. After a parting kaleon, the suite took their leave, and left the envoy to a private conference with the khan.

Abundance of fruits and sherbets were presented every day to the envoy by the mehmander very

prettily arranged in trays and boxes, carried in great form on the heads of servants, but they were the less acceptable because for each a present in money was required. It is by these means the great men in Persia contrive to pay their servants, who in general receive no other wages.

Previous to a dinner on the same day with Mahomed Nebee Khan, an envoy was sent to the British to say it was ready, a custom always observed on such occasions. The same ceremonies passed on their arrival as had taken place in the morning, excepting that they sat upon the ground. The khan, commiserating the tightness of their pantaloons, begged they would extend their legs at full length; but fearing to be thought rude, they chose to remain uncomfortable. After the coffee and the kaleons had been disposed of, the khan called for dinner. The sofra, a fine chintz cloth, was spread on the ground, but this is sometimes disagreeable from having been used a long time unchanged, as the Persians think changing brings ill luck. Before each guest a tray was then placed, containing three fine china bowls filled with sherbet, two made of sweet liquors, and one of a most exquisite species of lemonade. Fruits ready cut were placed in the most inviting order, and in the vases of sherbet were spoons made of the pear tree, with very deep bowls and a long handle that bent slightly when it was carried to the mouth. Three pillaus were afterwards placed between two guests, one of plain rice called the *chillo;* one made of mutton with raisins and almonds; the other of a fowl with rich spices and plums. To these were added various dishes with rich sauces; but though the business of eating was a gratification to the Persians, it was a misery to their guests, who, impeded by their tight-kneed breeches, and all the ligaments and buttons of their dress, in vain attempted to approach near enough to the dishes: and while the former scooped the rice or

other victuals into their mouths conveniently with three fingers and the thumb of the right hand, they were obliged to manage as well as they could, frequently letting the fragments of meat and rice fall through their fingers all around them. After dinner they were treated with more kaleons, and then retired to rest. Mahomed Nebee Khan, it should have been observed, was appointed by the sovereign governor of Bushire, and from the town to the swamps, stages had been erected, on which bullocks were to be sacrificed, and their heads thrown under his horses' feet as he advanced, a ceremony mostly appropriated to princes only. Mahomed, however, had beseeched the king in a memorial to be excused from his new government.

At a small fort called *Khosh Aub*, the party met a large body of people waiting their arrival, all armed with pikes, matchlocks, swords, and shields, who, being announced by the *arzbeg*, wished them a prosperous journey by the usual expression of civility, *Khosh amedeed*, You are welcome. Their soldiers were kept together by a man on horseback all in tatters with his whip. Two of the chosen of the village performed feats on their lean horses, and helped to increase the excessive dust which was peculiarly incommodious to the strangers.

The avenues to the village of Borazjoon, are through plantations of date and tamarisk trees, leading to a collection of huts surrounding a fort, which, like many in Persia, is square, with turrets at each corner. About this time immense flights of the *toowee* or desert partridge were seen. The mehmander and the oldest of the moonshees amused themselves with playing at the djered, in which the old scribe got a severe blow. In riding at the greatest speed the Persians frequently fall, but generally alighting on their heads, they are saved from harm by their immense sheep-skin caps.

After passing Daulakee, they often met with small encampments of the Elauts, resembling the Turcomans whom Mr. Morier had before seen near Smyrna. Soon after they were again met by the *Istakball*, for so they call the companies of people who come out to salute them by firing their matchlocks. Here these people were drawn up on a rising ground, with a mineral stream at its base, of a strong sulphureous smell. Its bed was mostly of the colour of sulphur, though here and there were patches of a copper hue. A little further on they met with two springs of naphtha, the oil of which the peasants take off the surface with a branch of the date tree, and preserve in small holes round the spring; with this they daub the camels over in the beginning of fine weather, to preserve their coats and prevent a disease in the skin. The mosque, as usual, was the best building in Daulakee; the interior appearing neatly arranged in arches, and kept clean with white stucco. This place, like all they had seen before, possessed nothing beyond what mere existence required, nor was the most trifling superfluity to be seen. The river that runs by Daulakee is salt and brackish, occasioned by the mineral streams that run into it; however, in one of the recesses of the mountains, there is a stream of pure and delicious water though rather tepid, and embosomed in date trees' Approaching Khist, they were again met by the *Istakball* firing a volley, and when they came into the midst of them, the horsemen began their gambols, stopping their horses, couching their long lances, throwing them, and then galloping forward. The governor of Khist, Zaul Khan, is without eyes, having lost these and a part of his tongue during the troubles in Persia but though, before this occurred, he had such an impediment in his speech, that he could scarcely make himself understood, he afterwards recovered his articulation so as to be perfectly intelligible.

At Komar, a tackta, or village, four miles and a

half from Khist, a caravansera of a superior kind had been erected by one of the wives of Zaul Khan. Here an arched gate-way leads into a square yard, round which are rooms, and behind them are stables; there is also a small suit of rooms over the gate-way, and in the centre of the court an elevated platform, having beneath it a subterraneous chamber, called a *Zeera Zemeon*, for travellers to retire to in the great summer heats. Behind the whole is a tank or reservoir of rain water.

At Derees they were met by a great crowd, who played off their gambols as usual; and as they passed through the huts, the women collected by the advance of the strangers greeted their approach by loud singing, which at a distance was by no means disagreeable. Money thrown among the crowd excited a most active and diverting scramble. About two miles from Kauzeroon, they were met by Mahomed Koule Khan, the governor of that place, and a numerous company of horsemen; a little further on, the whole male population was collected, and a bottle containing sugar candy was broken under the feet of the envoy's horse, a ceremony never practised in Persia to any but persons of eminence. After this, about thirty wrestlers in party-coloured breeches, their only covering, and armed with a pair of clubs called *meals*, begun to make a most curious noise, moving in the most extravagant postures, and exhibiting all the way before the strangers' horses, till they reached their encampment for the night. Previous to this, officers had been dispersed among the crowd with whips and sticks, to drive them backward or forward, as occasion required. The inequalities of the ground caused the men to tumble over one another. Here and there horses were galloping while their riders were performing feats with their long spears; behind was an impenetrable crowd; and before the envoy's attendants, the wrestlers were dancing about to the sound of three copper drums,

and twirling round their clubs, but on every side was noise and confusion. About this time Mr. Morier observed, that every house is covered with an arched roof, a mode of building probably originating in the want of timber, and that the doors and porticoes are universally formed by a Saracenic arch.

After visiting the picturesque ruins and sculptures at Shapour, which Mr. Morier has most minutely described, whilst the envoy was at dinner in the beautiful valley of Abdoric, he received intelligence that the Russians had been defeated at Erwan, with a loss, in killed, wounded, and prisoners, of six thousand men. About two miles from their next encampment, they were again met by the *Istakball*, accompanied by an old man blowing a brass trumpet of a most broken, hoarse, and discordant note, and by a ragged boy on an ass beating two little kettle-drums.

Kherim Khan, being appointed to bring a letter from the king of Persia to the envoy, and the news of his being on the way being brought whilst the party were resting in their tents, the greatest haste became necessary in changing their travelling clothes for their uniforms and swords, which the Persians have learnt to esteem as the dress of ceremony. The British then proceeded towards the Shiraz road, with flying colours and trumpets sounding, and soon perceived the khan and his party descending a neighbouring hill, when the envoy, the mehmander, and all the gentlemen of the suite, dismounted, and walked in form towards Kerim Khan, who met them with an attendant behind him bearing the king's firman. Mutual greetings having been interchanged, the khan took the king's letter from under a handkerchief, and delivered it into the envoy's hand, saying aloud, "This is the king's firman." Sir Harford received it with both his hands, and having carried it so respectfully towards his head and breast, placed it in his bosom. Both parties then mounting their horses, returned to the envoy's tent,

where a long exchange of compliments took place, and "You are welcome, you are very welcome," was repeated again and again. Sir Harford calling for Peer Murad Beg, his chief moonshee, to read the firman, he arrived barefooted, and stood up at the end of the tent; and when he received it into his hands, the company stood up also, the Europeans taking off their hats. Peter Murad Beg, after reading the firman aloud, with a marked and song-like emphasis, delivered it to Sir Harford, and the company were again seated, and coffee and sherbet was served in the usual routine.

The next day was replete with attention and honours paid to Sir Harford and his mission: an Istakball of fifty horsemen was succeeded by an assemblage on foot, who threw a glass vessel filled with sweetmeats beneath the feet of the envoy's horse. Two more of these assemblages met them in the course of the same day, and amused them with different feats of their activity. On their road they learned that one of the prince's own tents was pitched at Bagh Chah Seragh, for the envoy, and that the prince further begged his acceptance of it. It was found to enclose a large square occupied by a set of walls, the exterior of which was a crimson field with green embroidery. Upon their interior covering, cypress trees and fighting lions had been wrought, and the whole was supported by three lofty painted poles; the ceilings and hangings were formed of the finest Masulipatam chintz, with appropriate poetical mottoes painted in the cornices. A small temporary garden had been contrived before the entrance, and a little stream of water had been made to run through the few green sprouts they had planted.

The public entrance of the embassy into Shiraz was fixed for the morning of the 30th of December, when the envoy appeared in a Persian *catabee* or cloak made of shawl, and lined with Samoor fur.

The Persian horsemen were marshalled so admirably, that none of them crowded upon the envoy and suite on their march as they had done before, but only played about as usual. Proceeding across a plain to the city of Shiraz, the crowd increased to such a degree, that nothing but the strength of the mehmander could have effected a passage. Mounted on a powerful horse, he was in all parts dealing his blows out most unsparingly among those who shewed any reluctance to make way After a clear passage had been made, the envoy led the way surrounded by the Persian grandees, the gentlemen of the mission, and the body guard. Passing through many streets, they came to the Bazaar à Vakeel, the most splendid monument of the taste and magnificence of Kerim Khan, who died in 1770, and rendered more so by the manner in which the richest commodities of the country were displayed, whilst Sir Harford Jones and his suite passed through it, during which time it was observed that the trumpet of the troop, sounded all through the streets, continued with finer effect under the covered roofs of this bazaar. As the envoy passed, every one stood up, knowing that any refusal of this honour would be immediately punished by a beating.

After the whole of the suite had arrived at the house appropriated for them, it was observed that the countless presents they received, consisted mostly of live lambs, fruits, and sweetmeats, the latter in such quantities that they were obliged to distribute them amongst their followers. Shiraz is described as having six gates, and is divided into twelve mahaleks or parishes. Here are eleven *mearesses* or colleges, fifteen mosques, fourteen bazaars, thirteen caravanseras, and twenty-six hummums or baths.

The size of this place, which has been much exaggerated, is not more than four or five miles in circuit; it is surrounded by a wall, about seventy-five feet high, and ten feet thick, having round towers at

bow-shot distances, or at ninety paces from each other. The houses are low, and consist only of one story; the streets are narrow, dirty alleys. The citadel is a fortified square, within which is the palace, consisting of ranges of low buildings, round a succession of quadrangular courts, watered by canals, planted with tall spreading sycamores. A splendid mosque, began by Kerim Khan, remains unfinished. The great bazaar, or market, built by the same prince, extends a full quarter of a mile, and is constructed of burnt brick, arched over the top, having every convenience of windows and skylights, to let in light and air, and to exclude the sun and the rain.

Shiraz has a pleasing, rather than a grand appearance. It is surrounded with many beautiful gardens. The lofty domes of the mosques seen from afar amidst the trees, diversify and enrich the view; but the narrow streets in the interior give the stranger rather a mean idea of the second city in the empire.

CHAP XII.

The Prince Ali Mirza — Mosques — A splendid Bazaar — Boisterous and distracting Amusements — A Dinner — Entertainments — Rope dancing, Wrestling, &c. — Persepolis — Keemeen — Court of the Deevis or Devil — Ispahan — The Medresse — Palaces — Bazaars — The — Beglerbeg — Koom — A Holy City — The Maidan — Mosques — Teheran — Rey, the Rhages of Tobit — Dress of the Persians — Died Beards — The Tomb of Sultan Mohamed — Prince Abbas Mirza — Tabriz — British Superiority at Sea — Persian Manners — Armenia — Shiraz — Shapour.

Whilst at Shiraz the envoy had an audience with Ali Mirza, the prince, an engaging youth, of the most agreeable countenance, pleasing manners, and

his father's greatest favourite. His dress was most splendid, his breast was one thick coat of pearls terminated downwards by a girdle of the richest stuffs. His dagger was completely dazzling, from the number and brilliancy of the diamonds inlaid in its head. His coat was rich crimson and gold brocade, with a thick fur on the upper part. Round his black cap was wound a Cashmere shawl; and by his side in a gold platter was a string of the finest pearls. His kaleon of state was thickly inlaid with precious stones. In his character there were none of those sanguinary propensities which distinguish so many of the Orientals, when in possession of despotic power; where others cut off ears, slit noses, and pierce eyes, he inflicts little or no punishment except the bastinado.

Repairing to the house of the minister at Shiraz, to partake of an entertainment given to the envoy, the amusements proved more boisterous and distracting than ever. All at once "the rope-dancer vaulted, the dancing-boys danced, the water-spouter spouted, the fire-eater devoured fire, the singers sung, the musicians played on their *komounches*, a species of violins, and the drummers beat upon their drums. This singular combination of noises, objects, and attitudes, added to the cries and murmurs of the crowd around, amused, yet almost distracted us." The numerous feats of the rope-dancer were astonishing; he was on a rope, placed much higher than those in England, for these purposes. He tied his hands to a rope-ladder of three large steps, and after balancing his body by the middle of the main line, let fall the ladder and himself, and only recovered his position by the strength of his wrists. After parading about in a pair of high-heeled shoes, he put his feet into two saucepans, and walked up and down; then, suspending himself by his feet by a rope, taking a gun, which he deliberately primed

and loaded, he, in that pendent position, took aim at an egg, placed on the ground, and sent his ball through it. After this, he took a child, and putting it on his back, contrived to suspend it, with his own body, from the rope, and then placed it in safety on the ground.

Fire-eaters were next called upon to exhibit; but the display of fire-works seemed unprecedented. A variety of fires, fixed on square flat boards, were thrown into a fountain, where, bursting into the most splendid streams and stars, they seemed to set the water in one entire blaze. Beautiful blue lights were next thrown up; and the display concluded by discharging whole stands of twenty rockets at once; the greater part of which, being in the air at the same time, produced an effect beyond description.

A musical concert followed next, in which some of the performers would have done credit to European instruments, had they been taught the use of them. A negro appearing in the character of a fakeer, or beggar, related facetious stories, and sung humorous songs. Being also a mimic, when he imitated the drawling manner of speaking used by the inhabitants of Ispahan, those of Shiraz were thrown into an ecstacy of delight and laughter, as the latter boast of their language being the most pure, and their pronunciation the most correct, in Persia. The people of Ispahan, though certainly superior to those of Shiraz in learning, are said to mix low cunning and roguery with these advantages.

During these amusements, the envoy and his suite had sat at their ease in the English manner; but the sofas, or table-cloths, being spread before them, they gathered up their legs, in imitation of the Mahometans. Besides the sherbets, here were at least 200 dishes, served up in fine china, &c. each furnished with the large pear-tree spoons. The Persians take ice in great quantities, to qualify the

sweetmeats they use in such profusion. They are equally fond of spices, and of every other stimulant, and warmly recommended one of their sherbets, a composition of sugar, cinnamon, and other strong ingredients. The envoy and Mr. Morier, sitting near the minister, frequently shared his politeness, which consisted of large hand-fulls of certain favourite dishes, which he tore off by main strength, and placed before them; sometimes a full grasp of lamb, mixed with a sauce of prunes, pistachio nuts, and raisins; at another time, a whole partridge, disguised by rich brown sauce, or a great piece of omlette, swimming in fat. The dishes lie promiscuously before the guests, all of whom eat without taking any particular notice of each other. Here is no rattle of plates, and knives, and forks; no drinking of healths, and no disturbance with carving, as scarcely a word is spoken, and all are intent on the business in hand. When the whole is cleared, and the cloths rolled up, ewers and basins are brought in, and every one washes his hands and mouth; but in the interim, before the water arrives, every person places his right hand in a certain position over his arm. While the envoy was at dinner on the following day, the prince sent him a species of omlette from his own table, with two small bowls of sherbet, and a plate of powdered spices, of which he himself was particularly fond. These sort of attentions, it seems, are frequent between friends here.

The envoy being invited one evening to the Maidan, by the prince, who wished to see the British troop of cavalry go through one of its evolutions, they attended accordingly, when Cornet Willock paraded his troop, much to the prince's satisfaction.

The last and most splendid entertainment given to the envoy by the mehmander, was in the house of Aga Besheer, the queen's head eunuch. The apartment chosen for this purpose, was in the shape

of a parallelogram, with a recess, formed by a Saracenic arch. The ground of the wall was white, but richly painted in gold ornaments. Glass being placed in angular and prismatic positions, reflected a variety of beautiful lights and colours. The ceiling was of the same composition; and in the arched recess was a chimney-piece, formed in front by alternate layers of glass and painting. The frames of the windows reached to the ground, and though of clumsy workmanship, yet with the gilding of the wood-work, and the painted glass intermixed, made upon the whole a handsome appearance.

The principal difference in this fête from the rest, was in the entertainments that followed. Besides rope-dancing, fire-eating, &c. here was an exhibition of wrestlers, a battle between two rams, and the sanguinary scene of a lion killing an ox. The wrestling commenced between two dwarfs, about three feet and a half high, one of them having a beard that came down to his girdle, with deformed arms and hands, but strong and muscular legs. The other had bad legs, but well-shaped arms. The bearded dwarf, however, was the victor; as he fairly threw his antagonist into a basin of water. Of the wrestlers, eight were vanquished by the principal hero, in a regular succession. One of the prince's rams remained the uncontrolled master of the field, not one of the rest daring to face him after the first butt. The combat between the ox and the lion was devoid of any thing like fair or equal competition; the lion immediately seized his victim on the back, and kept fast hold, till he was dragged away by his keepers. Being brought out a second time, the ox fell again under the lion; when, an order being given to cut his throat, the lion finished his triumph by drinking heartily of his blood. After this, a young cub, not larger than a spaniel, shewed an equal zest in devouring the remains of the poor

animal. Some of the Persians did not seem to relish this part of the exhibition.

The envoy having received from the prince a sword and two horses, and each of the gentlemen *kalaats*, or dresses of gold brocade, a sash and shawl, they were accordingly put on, the rich brocade Persian vest over their English clothes; whilst the shawls were thrown over their shoulders, or fastened into their cocked hats. This, with their red cloth stockings, and green high-heeled shoes, they conceived, made them completely ridiculous. However, after they had appeared before the prince in this dress of ceremony, it was thrown off as soon as they left his presence, though, according to court etiquette, the *kalaat* ought to have been worn at least three days; but this the party did not learn till the same distinction was again conferred upon them at Teheran.

On the 13th of January, the envoy and his suite left Shiraz; the country through which they passed is hilly and open; scarcely a shrub enlivens the brown mountains. The source of the Rocknabad is about twelve miles from Shiraz. During this day's route, after having received the salute of a few miserable fusileers, heard the recitative verses of some poor Mollahs, and trampled over two or three bottles of sugar-candy, they arrived at Zergoon, a miserable place, which they soon quitted, and entered the plain of Merdasht. Near the remains of Persepolis, they turned to the left, to visit the ruins and sculptors of Naskki Rustam; the description of which, by Mr. Morier, does not differ very materially from that of Sir John Chardin. A cursory view of the ruins of Persepolis produced impressions of astonishment at their beauty and immensity. Persepolis itself is commonly styled by the people of the country Takt Jemsheed, or the Throne of Jemsheed; and Chekel Minar, or the Forty Pillars. Mr. Morier's endeavour, in viewing

these antiquities, was to draw and ascertain all the objects that former travellers had omitted; and for this purpose, having taken Chardin and Le Brun in his hand, he has probably completed what was found wanting in their views. About four miles from the mountain of Persepolis, by the side of the road to Ispahan, some sculptures were observed by Mr. Morier, which no preceding traveller had described with sufficient accuracy, composed of several colossal figures, and two small ones, the two principal characters being placed in the centre.

On their way to Ispahan, the party approached Kemeen, where they were greeted in the usual way by all the inhabitants of the village, with the addition of shrieking as loud as possible. Among these was a lad, who continued twirling a stick with great agility between his fingers, till at length, getting under the nose of the envoy's horse, he inadvertently gave the animal a violent blow. Some time after this, the travellers came to the collective ruins, called the Tomb of the Mother of Solomon, consisting of an erect pillar, and some pilasters, of which, it seems, the plain contained several similar masses. One of the buildings here is of so extraordinary a form, that the country people call it the court of the *Deevis*, or the Devil. Mr. Morier was not suffered to enter it; but through a crack in the door, he perceived a small chamber, blackened as if by smoke. None but women are permitted to enter here; and this too, by the people, is generally regarded as the tomb of the mother of Solomon! The plain around *Mesjed Madre Suleiman*, Mr. Morier thinks, was the site of a great city, of the same general antiquity as Persepolis, from a similarity in the inscriptions.

On the 21st of January, the water procured to supply the travellers, was taken from a pond twenty feet in circumference, so impregnated with the ordure of camels, that it appeared quite black.

On entering upon the plain of Ispahan, the great number of buildings scattered over every part of it, might lead the traveller to imagine he would meet with a large population; but these were mostly the ruins of towns, the sad evidences of the once flourishing state and population of the country.

About four miles from Ispahan, the envoy was met by some of the inhabitants, which, as he approached the city, increased to a number that baffled all calculation; and though the stick was liberally bestowed, it was impossible to keep the road clear. Among the public bodies, the merchants, in number three hundred, were the first to meet him; these were followed by a deputation from the Armenian clergy, composed of the bishop and others, carrying silken banners, on which was painted the passion of the Saviour. The bishop, a reverend old man, presented the Evangelists, bound in crimson velvet, to the envoy, and then passed on; his priests, in the mean while, chanting their church service. As the governor of Ispahan seemed to delay his coming to meet the envoy, Sir Harford Jones stopped his horse, and declared that unless he was met by the governor on horseback, he would take no notice of him, but pass on; this had the desired effect, and brought the governor forward, who met the party a few paces from his tent. Here they were accommodated with chairs of an old fashion, like those in some sculptures at Persepolis, and were not put to the inconvenience of pulling off their boots; they were then served with *kaleons*, and afterwards with sweetmeats.

Passing through rows of firs and chenar trees, Mr. Morier afterwards noticed on the right of the Maidan, a college, called Medressé Shah Sultan Hossein. Its entrance is through a lofty portico, with fantastically twisted pillars, intermixed with the beautiful marble of Tabriz, leading through a

pair of brazen gates, of which the extremities are silver, and the whole surface highly carved and embossed with flowers, and verses from the Koran. The cupola of the mosque is falling into decay, and the minarets can no longer be ascended, on account of the ruin of the stairs. The interior of the dome is richly spread with variegated tiles, upon which are invocations to the prophet, and verses of the Koran. The apartments in this college are little square cells, spread with carpets. The director, an acute man, was much pleased with Mr. Morier's drawings, and the map of the route. The palaces of the king are enclosed in a fort of lofty walls, which may have a circumference of three miles; that of the *Chehel Sitoon*, or "Forty Pillars," is in the centre of an immense square, intersected by various canals, and planted in different directions by the beautiful *chenar* tree. In front is an extensive basin of water; the first saloon is open towards the garden, and is supported by eighteen pillars, all inlaid with mirrors. Each pillar has a marble base, carved into the figures of four lions, so disposed, that the shaft seems to rest upon their backs. Large curtains, suspended on the outside, are occasionally lowered, to lessen the heat of the sun. Here is a hall, the ceiling of which is painted, and gilded with a taste and elegance worthy of the first and most civilized of nations. Six other large paintings embellished its finely proportioned walls. Near the Chahel Sitoon is the *harem*; in Persia, this is applied to the establishments of the great, and *zezana* to those of inferior people. The second minister, Mahomed Hossein Khan, erected this building, and presented it to the king. This establishment is considered so complete, that if the king were to arrive at Ispahan at a moment's notice, not the smallest domestic article would be wanting for the convenience of

his suite, and the whole palace would present all the comforts of a number of years. There is no difference in the colours of the buildings here; they are universally of a light yellow. The domes of the mosques are a field of green, or sometimes blue lacquered tiles, with ornaments in yellow, blue, and red, with inscriptions in the same colours. They are crowned by golden balls, and a crescent, with the horns bending outwardly. The great market, which once spread the whole area with tents, is now confined to one corner. All the rest is quite empty, and scarcely a person is seen to pass along. The bazaars at Ispahan are more lively than those of Turkey, being painted and adorned, particularly under the domes in the centre. Instead of upwards of a million of souls, the estimate of the population in Chardin's time, the actual population of Ispahan at present, is not more than 400,000 souls. The *kabob* shops, on the plan of those of Turkey, are equally clean, and well arranged; and from these, a complete dinner, with a variety of dishes, sherbets, &c. may be procured in a short time, at a reasonable charge.

The beglerbeg, or governor, gave the envoy and his suite an entertainment, when a vast number of small lamps threw an immense blaze of light all over the place. The dinner was set on tables made for the purpose; and plates, spoons, knives, and forks, were in like manner made for the day's entertainment. The envoy's spoon was of gold, and all the rest of silver.

Ispahan is certainly the largest city in the empire, and has for ages been considered as the capital. Sir John Chardin's account of this city is long, tedious, and exaggerated. Including the suburbs, he made it twenty-four miles in circumference, probably comprehending the neighbouring villas, &c. The palaces and mosques, the bazaars and the

baths, he describes as most magnificent; while the plentiful stream running through the heart of the city, with its bridges of singular, yet beautiful construction; and the rows of pines, and pinasters, and plane trees, which adorn its banks, add not a little to the comfort and cleanliness of Ispahan. The private houses, however, are low and small; the streets crooked, and extremely narrow; the wall of mud; and the eight gates, so out of repair in Chardin's time as not to be opened or shut, have since been destroyed by the Afghans; and according to Mr. Kinnier, the suburbs of Jalfa have been reduced from 12,000 to 600 families. But though most of the other suburbs have shared the same fate, a person may ride for miles amidst the ruins of this immense capital, which is still numerously inhabited. The Maidan, or Royal Square, with most of the palaces and mosques, though greatly decayed, have still a magnificent appearance. Most of the mosques and colleges, mentioned by Chardin, are still to be seen; and there are nine Armenian churches in the suburbs of Jalfa. The valleys and plains for several miles round Ispahan, are adorned with plantations; and the first view the traveller coming from Shiraz has of this great city, is from an eminence about five miles distant, when it presents itself to his view all at once, and forms a prospect no where to be equalled.

On the 7th of February, the envoy and his suite left Ispahan; the next day, passing over the plain on which Nadir Shah gained his decisive victory over Ashreef, the Afghan, they saw the mountains to the northward were covered with snow, though the weather on the plain was delightfully serene and mild.

Koom is esteemed a holy city, as it contains the tombs of many saints; and, according to a vow made by the present king before he ascended the throne, has been enriched by buildings, and its inhabitants exempted from paying tribute. The cupola

of the tomb of the sister of Imaun Reza, has been covered with gold plates, instead of the lacquered tiles, which he removed. Near this, he has also built a large medresse, or college; and he patronizes the learned who resort to it.

Proceeding on towards Teheran, the envoy was met by several *Istakballs*. Having arrived there, the mob increased considerably. At the new gate were posted files of soldiers of the corps, disciplined after the European manner, and dressed like Russians. After passing through small streets of miserable buildings, they dismounted at the house of Hagee Mahomed Khan, where they were agreeably treated with chairs and tables. At the house of this minister, he presents from our king were produced, and every preparation for the reception of the envoy and his suite being made, each person appeared in green slippers, with high heels, and red cloth stockings, the court dress always worn. Proceeding to the palace, the presents were laid on a piece of white satin, over a gold dish. They consisted of his Britannic Majesty's picture, set round with diamonds; a diamond of sixty-one carats, valued at 20,000*l.*; a small box, on the lid of which Windsor Castle was carved in ivory; a box, made from the oak of the Victory, with the battle of Trafalgar, in ivory; and a small blood-stone Mosaic box, for opium; the king's letter, in an ornamented blue morocco box, and covered with a case; and an elegant net was laid on a piece of white satin. The envoy carried the letter, and Mr. Morier the presents. When the procession advanced, the trumpet sounded God save the King; arriving at the large Maidan, they found a lion and a bear chained at the entrance. Turning to the right, and crossing a bridge, they entered the ark, or fortified palace of the king. Here the envoy ordered his guard to sheath their swords; but when he reached the first court, two very thick lines of

soldiers formed an avenue. They were disciplined, and dressed much after the English manner, and went through their exercise as the envoy passed. After proceeding through many apartments and passages, they were ushered into a court laid out in canals and playing fountains, when at the extremity of a room open in front by large windows, they saw the king in person, who, after Sir Harford Jones had been properly announced, said in a loud voice, *Khosh Amedeed*, "You are welcome." Then taking off their slippers, they went into the royal presence, and the envoy approached the throne with the letter, when Mizra Sheffea, the prime minister, met him half way, carried up the letter, and presented it to the king; then, coming back, he received the presents from the hands of Mr. Morier. The envoy then commenced a written speech to the king, in English, which at first startled him; but he was much pleased with it, when the English resident at Shiraz came forward, and read it in Persian. The friendly issue of this negociation is well known.

The size of Teheran is about the same as Shiraz; but it has not so many public edifices; and being built of bricks baked in the sun, the whole has a mud-like appearance. There are seven mosques, and three or four colleges; the caravanseras are about 150 in number; and there are about the same number of hummums, or baths. The harem here is the most numerous of any, having a female establishment within it; or rather, all the officers are females. In the garden of Neg Aristan, near this place, the British found watercresses; but the Persians did not know they were eatable. Teheran being low, and built in a salt, moist soil, is unwholesome; but the Persians attribute all sickness either to heat or cold; for the first they bleed, and for the last they administer cathartics. The city Rey is the Rhages of Tobit, mentioned in the Apocrypha, and the city

where Alexander rested five days, in his pursuit of Darius. Arrian calls this city one day's journey from the Caspian sea.

The city of Teheran was fixed upon as the capital of Persia, by the late king, Aga Mahomed; partly from its proximity to the Kajer tribe, but principally from its commanding position, being nearly central to the most important roads and passes; and in the midst of those wandering hordes, known to be faithful to the reigning family, and from whom that prince reckoned he could, on any emergency, raise a body of 25,000 horse, within the space of five days. Teheran is about four miles in circumference, with a strong wall and towers, and a large dry ditch between this and the glacis. What is called the ark or citadel, contains the royal palace. This was founded by Kerim Khan, and has been enlarged and beautified by two succeeding princes. The population here, in winter, is estimated at 60,000 souls: but when the king and his court retire from this city, during the heat of the summer, the greatest part of the inhabitants follow the royal camp, and sometimes do not leave more than 20,000 persons in the capital. Mr. Morier says, that Teheran has six gates, inlaid with coloured bricks, and with figures of tigers and other beasts, in rude Mosaic work; and that their entrance is lofty and domed.

Rae, or Rey, Mr. Kinneir affirms, was the capital of Persia in the reign of Alp Arslau, which was sacked and overthrown by the generals of Ghingis Khan. The ruins of this city are about five miles south of Teheran, and cover a great extent of country, in the shape of a succession of little mounds or hillocks, through which a few fragments of lacquered tiles or bricks are sometimes to be seen.

The number of *Guebres*, or worshippers of fire are so reviled and distressed by the government in Persia, that they either become converts to Mahom-

medanism, or emigrate to their brethren in India. The chief fire-temple, a large excavation, was at Firouzabad; but the orifice is closed, or, as a Mahomedan doctor said, extinguished on the birth-day of his prophet. The few Guebres that are left are at Yezd, where they are more despised than the Jews in Turkey.

The dress of the Persians is much changed since Chardin's time; from the love of show and brilliancy, they have passed to the adoption of the dark and sombre colours, now universal among all ranks. Browns, dark olives, bottle-greens, and dark blues, are the colours generally worn. To red, excepting for stockings, they seem to have a general aversion. *(See Plate.)* The head-dress of every Persian, from the king to his lowest subject, is all one substance, and consists of a black cap, about a foot and a half high. The finest are taken from the earliest dropped lambs, and they decrease in value down to the skin of the full-grown sheep. Lamb-skins are also used to line coats, and make very comfortable pelisses. The nobles, &c. are only permitted to have a shawl wrapped round their black caps. Like the Turks and the Asiatics in general, the Persians like to preserve their feet warm, and in winter wear a thick woollen sock: in the air, or on a journey, they bind their legs with a long bandage of cloth. Their green slippers, worn before the king, are about an inch and a half high, with a painted piece of bone at the top. They have also a flat slipper, with a little iron shoe under the heel; on which, as in the first instance, the heel rests; and a stout shoe, with a flat sole turning up at the toe, which covers the whole foot, and this is made either of leather, or thick quilted cotton. Their boots are either very large, with high heels, turned up at the toe, generally made of Russian leather; or, a smaller and tighter kind, buttoning at the side, and reaching only to the calf of the leg.

The Persians have a custom of dying their beards, black or blue; but the former colour is generally preferred; and a more singular usage is added, that of dying the hands and feet.

At Gauzir Seng, after leaving Teheran, the party had good *moss*, or curdled milk, the same as the Yaourt in Turkey, and a sort of drink made of moss and water, drank very generally by the common people.

When the travellers left Teheran, Sir Harford accompanied them for some time; but quitting them at half an hour after sun-rise, they proceeded on their way to Constantinople.

At Sultanieh, they saw the immense structure called the tomb of Sultan Mohammed Khodabendeh, said to be 600 years old. This edifice is in a state of considerable dilapidation. The increase of ruins, both public and private, is accounted for in Persia, from the well-known circumstance, that "every son is unwilling to repair and inhabit the house of his father; but, on the contrary, eager to give his own name to some new work." As the present king has undertaken to found a new city, and call it *Sultanabad*, all anxiety for the preservation of the old, naturally decreases every day.

At Saidabad, the servants of the envoy were introduced into a chamber, part of which was occupied by a family of young asses; the rest was given up to the strangers. The walls of the houses in this poor village were covered with great cakes of cow-dung, besides pyramids of the same material, preserved out of doors for winter fuel. This arises from the great scarcity of wood. Even in these poor villages, Mr. Morier observed, the women are inconceivably shy. He happened to be standing near a place where the people were loading the baggage of the party, when a poor woman seemed anxious to come out of a neighbouring house, but durst not while a man was near. She, however, continued peeping through the

door at intervals, nearly half an hour; but always drew her head in precipitately, whenever a man's face was turned towards her. When Mr. Morier has told the Persians, that in Europe a husband has but one wife, and that in company we pay more civility to any female than to the greatest man, they have remained astonished, wondering that women (in their country, born only for their pleasure and convenience) should at all partake of any of those attentions, which they deem due to their sex alone.

Tabriz is no more the magnificent city as described by Sir J. Chardin. Its largest buildings have been destroyed by earthquakes, though it is still three miles in circumference; the walls have been partially repaired with mud bricks, baked in the sun. Three gates, ornamented with pillars, inlaid with green lacquered bricks, still look very respectable, and the whole town is surrounded by gardens, which the Persians call "Fruit Houses." The frequency of earthquakes has taught the people of Tabriz to build their houses as low as possible, and to use more wood than brick or plaster. For this reason, the bazaars here have only wooden roofs. But since Prince Abbas Mirza has made Tabriz his dwelling-place, all the great men have been induced to erect houses. Prince Abbas Mirza, the heir apparent of the crown, never wears any thing better than a coat of common *karbas*, a strong cotton cloth, and a plain shawl round his waist. If he sees any of his officers in fine laced or brocade clothes, he asks them, "What is the use of all this finery? Instead of this gold and tinsel, why not buy yourself a good horse, a good gun; this frippery belongs to women, and not to one who calls himself a man and a soldier."

When Mr. Morier told the prince, that he was willing to procure for him any books from England, to facilitate the operations of the Persians against

the Russians, his minister replied, Nothing would afford greater satisfaction to the prince and himself; but, he added, "there is only one thing which England will keep from our knowledge, as she has done from every other nation,—the art of building ships." Mr. Morier replied, "that England would furnish Persia not with instructions only, but with masters, as she had done for Turkey and Russia." He answered, "All this may be very true, but there is still an art which she possesses in matters of navigation, which she will never disclose to any nation. If it be not so, how is it possible," he continued, "that her ships should be superior to others, and that none have ever yet been able to defeat her in any combat at sea." Mr. Morier answered, "that her superiority consisted not in the ships, but, by the blessing of God, in the men that were in them; that, in fact, in building ships, we were equalled, if not exceeded, by the French; and that the superiority could not rest in the vessels, since a considerable proportion of our navy consisted of prizes taken in battle." The Persian minister, however, was unconvinced, and continued to believe that there was some secret in our naval architecture, on which our success depended!

The population of Tabriz, it is said, contains 50,000 houses, and 250,000 persons; and among these are about 200 Armenian families.

The Persians here are extremely fond of the marvellous, and will swear by each other's heads, eyes, sons, and fathers; but the surest sign of their falsehood, is the number of emphatic oaths by which it is preceded. The Persians, it is observed, are very properly called "the Frenchmen of the East;" being a talkative, complimentary, and insincere people; yet in manners agreeable and entertaining.

On the road to Khoi, the party found the plain in

which the town is situated, covered with corn, and diversified by the foliage of enclosed gardens; the territory of Khoi is one of the most lively landscapes in Persia. On the bark of the chenar-tree invocations of *Ya Ali* were very numerous, expressive of the rapture of those who probably had visited this little Persian paradise.

In their progress through Armenia, on their way towards Constantinople, near *Utch Klisse*, the party met the battering train of Ibrahim Pacha, consisting of two field-pieces, returning from the siege of a castle belonging to a chief who had revolted; this siege had endured five months, during which time the Turk had fired his guns 150 times at the town and castle, and had succeeded in killing one fowl and a dog. The whole scene from Turpeh Caleh to Constantinople, with exceptions in favour of the vicinity of that city, was one monotonous display of Turkish hauteur and semi-barbarism. At the place first mentioned, for instance, when the travellers dismounted, they were introduced into a dark room, where twenty Turks were sitting smoking; the Kiagah sat in the corner, but rose when the Mirza entered, and having repeated the usual "Khosh guelden," You are welcome," closed his lips, and left his guest to display compliments, and insinuate flattery, so natural to his nation; and the loquaciousness and vivacity of the Persian formed an inimitable contrast with the dull and heavy laconism of the Turk.

In a short time after Mr. Morier's arrival at Constantinople, the Persian envoy and his suite rejoined him at that place; but these people were never, by any means, in a humour to be pleased with any comparison between that country and their own. When Mirza Abul Hassan was shewn part of the sultan's fleet, two three-deckers, and five seventy-fours, he observed to the officers sent to conduct

him, "I have seen English ships much finer than any thing you can shew me." Whilst the Mirza remained at Constantinople, he was invited by Mr. Adair to an entertainment, where, unlike Persians in general, he did not seem at all surprised at the introduction of ladies, having already seen the same custom in the English settlements in India. His attendants, on the contrary, could neither close their eyes nor mouths, and seemed unable to utter a single word. At the hour of dancing, the Mirza entered the room, escorted by all his servants, when his people were in greater amaze than ever, particularly when all the assembly were in motion. Of all the dances, the waltz seemed to perplex them most; and one of them asked Mr. Morier's servant, in Turkish, "Prav does any improprieties ensue after all this?"

From Constantinople, Mr. Morier, and the persons with him, went to Smyrna, where they remained till they quitted Turkey; and on the 7th of September, 1809, the Mirza and his servants went on board the Success, and proceeded to England.

On Mr. Morier's second journey, the peculiar circumstance of a Persian being associated with a British ambassador, produced a degree of novelty which appears to have alleviated the tedium of the passage, and even to have supplied an inexhaustible fund of entertainment. On arriving at Bushire, the party proceeded slowly to Shiraz; Mr. Morier re-examined many of the objects which had formerly engaged his attention, but was not so fortunate as to discover the colossal statue in the caves of Shapour. During his long residence in the country, he was frequently engaged in parties of pleasure or curiosity: but he was often stationary many months, a circumstance which contributed to render his work not only precious, but almost unique, as a compendium of Persian laws, customs, manners, and literature.

"The ambassador had several interviews with the king, who was extremely familiar. One day, being present when the grand vizier was with his majesty, the conversation turned upon the modes of raising the revenue in England, and the king, apparently wishing to adopt some of them, the ambassador recommended the establishment of a post-office, upon the same principle as ours, and explained its advantages and results. He also explained, by the king's desire, the nature of our income-tax, which seemed to afford great satisfaction, both to the monarch and his minister. Upon another occasion, the king asked the ambassador, what had become of the pope. I hear, said he, you no longer acknowledge his supremacy. How long is it since you have been in rebellion against him? The ambassador, in explanation, gave an outline of the history of Henry the Eighth. Approving of Henry's conduct, he inquired into the differences between the Protestants and Catholics: upon the subject of transubstantiation, the king exclaimed, "What! when they eat a bit of bread, they really believe it to be flesh! What dolts! You are in the right. I can comprehend eating bread in commemoration of the death of Jesus to be a good doctrine; but that bread should turn into flesh, is nonsense indeed."

Mr. Morier gives an interesting account of Abbas Mirza, the most intelligent of the king's sons. Into his government of Aderbigian he has introduced something like European tactics. Mr. Morier then observes, that before they reached their encampment at Ojan, they were surprised by the appearance of a coach-and-six making its way over a rugged mountain, but which the prince royal, as a mark of attention, had sent for the ambassador's convenience. It was drawn by six artillery horses, driven by Persian artillery-men, and ma-

nœuvred like a gun. This was an old coach, which had been given to the Armenian patriarch by the empress Catherine, and therefore appeared to be a very curious object. A troop of Persian horse-artillery was also seen dressed like Europeans, having had their beards shaved off. They were armed, accoutred, booted and spurred, in the English manner, and rode with long stirrups, being headed by an English officer, who was coming to pay his respects to the ambassador. In introducing the European tactics, the greatest difficulty the prince of Persia had to contend with, was the shaving of the military. The adoption of this necessary regulation, however, seemed to have owed a good deal to accident. On firing the guns before the prince, a powder-horn exploded in the hand of a gunner, whose long beard was, in one instant, blown away from his chin. The prince was so struck with the woful appearance of the poor gunner, that the abolition of military beards was immediately carried into effect.

CHAP. XIII.

Lieutenant Johnson's Route through Persia—The Don Cossacks — Count Platoff — An English Entertainment—Partiality for the British Nation—The Great Desert—Waves of Sand—The Bade Seemoom, or pestilential Wind—The King of Persia—Khosistan—Valley of Ram Hormuz — Khorassan — Khonsar — Ruins of Babylon, Persepolis — Excavations and Sculptures — Zoroaster — The Guebres — Horses — Circassian Beauties—The Coleoon, or Water-pipe—Literature—Language—Riding.

Lieutenant Johnson, in 1817, pursued a route similar to that which has been taken by Mr. Mo-

rier, with whose opinions he generally coincides, and to whose observations he has often supplied an unpremeditated, but striking and apposite illustration. In examining the ruins of Shapour, Colonel Johnson was more fortunate than his predecessor, as he actually penetrated into the cave in which it was deposited, and ascertained, beyond any doubt, the existence of this celebrated colossal statue, of which he took an accurate drawing. He also had some intercourse with the accomplished Prince Abbas, though he does not entertain any high opinion of his military improvements. As far as Colonel Johnson deviated from the route pursued by Mr. Morier, his account of the objects which attracted his attention is very interesting. Penetrating into the country of the Don Cossacks, he visited the celebrated Hetman Platoff. On the evening this event took place, one of Count Platoff's carriages-and-four, in which was his secretary, was sent to fetch the colonel and his party to his country seat, to dine with him. From the residence, situated on the acclivity of a hill, rising from the Uksye river, they were then about three miles distant. On their arrival they were introduced to the fine old Count, who expressed his utmost pleasure on seeing so many English at his house; and during a long conversation, carried on in French, on their parts, through the secretary, who interpreted into the Russian, dwelt all the time on the very great honours and attention which he received whilst he was in this country. In the course of this interview the liqueurs which were brought were of two kinds, red and white, and, according to the general custom in Russia, were handed to the company in small glasses. The company consisted of general officers, covered with stars and crosses of merit, old veterans, with white hair and mustachios. This drinking, the weather being warm, was in an open viranda; but when

dinner was announced, the Count adjourned to an octagon room. The Hetman, it is observed, seemed to take pleasure in copying the English, even in their custom of dining at a late hour, and in the mode in which it was served up. Soups, fish, and meat were placed at the extremities of the table, whilst the centre contained made dishes and sweat-meats covered with coloured salads. Every thing was served in plate, and the Count did the honours of his own table; first undergoing the fatigue of helping every one to soup, and sometimes in the silver plate, which was so hot as not to be held without inconvenience. After the soups, the different dishes of meat were brought round to the guests, ready cut up. The Hetman at length remarked to Colonel Johnson, that the latter had the Prince Regent's portrait in his wine-glass, and that to his health he could not refuse to drink a little of the wine of the Don, which, with great simplicity, he assured him was more wholesome, and would do him more good, than water. This wine, which was delicious, was very light, and in its sparkling effervescence much resembled champagne. From a glass that stood before the Count having the Emperor Alexander's portrait upon it, his health was drank; that of his Britannic majesty followed; after this the individual healths of the whole party were toasted, with that of the Count, who gave "The whole of the British nation, his friends, and the sincere friends of Russia."

In the geographical memoir of the Persian empire, by Mr. Kinnier, it appears that the great desert, which he passed in 1809, is one of those objects which interests all travellers. This is supposed to extend from the banks of the Heermund to the vast range of mountains which divides the southern from the northern division of Mekran, a distance of 400 or 450 miles, and from the town of Nooshky to that of Jask, a distance of rather more than

200 miles. The sand of this desert is of a reddish cast, and so light, that when taken up, the particles are scarcely tangible. The surface has the appearance of a series of longitudinal waves, presenting, on the side towards the point from which the wind blows, a gradual slope from the base: on the other side, they rise perpendicularly to the height of ten or twenty feet, and at a distance have the appearance of a new brick wall. It is with great difficulty that a camel can be driven over these waves of sand, especially when it is necessary to ascend the perpendicular or leeward side of them. The sloping side they of course ascend with comparative ease, and have a mode of throwing themselves upon their knees, in such a manner as to descend with the sand. This cloud, or vapour, which is seen at a distance by travellers, appeared to recede as they advanced, though the particles, in the mean while, filled their ears and mouths, causing a most disagreeable irritation, occasioned by thirst, which is generally increased by the scorching heat of the sun. The *sahrab mirage*, or watery appearance, so common to all deserts and moving sands, appears perfectly distinct from the sand, the latter having a cloudy, the other a luminous appearance. *(See Plate.)* The wind that sometimes blows from the north-west is so heated as to destroy every animal or vegetable with which it meets. This *Bade Seemoom*, or pestilential wind, has been known to destroy camels and other hardy animals. In some instances it kills in a moment; in others the sufferer lingers for hours, and even days, under the most acute sufferings.

The king of Persia, considered as an arbitrary monarch, has a very small military force to support him. His body-guard, which is the only permanent army, does not exceed 10,000 men, to which may be added the Gholaums, or royal slaves, in number about 3,000. The former, always liable to

be called out, are not always on duty; but it is the number and bravery of the wandering tribes that constitute the real military force of the Persian empire; they dwell in tents, lead chiefly a pastoral life, and change with the seasons the place of their abode. Mr. Morier fell in with a party of them near the foot of Mount Ararat, when he observes, As soon as it was announced that strangers were coming, every thing was in motion; some carried the Englishmen's horses to the best pastures, others spread carpets for them, and one was sent to the flock to bring a fat lamb, which the women immediately prepared to dress; this, with several basons of *yaourt*, thick milk, were placed before the strangers. The head of the tribe, in his best clothes, also came out to meet them, and welcomed them to his tent with such kindness and respect that his sincerity could not be mistaken. Though more than 85 years of age, he was still full of life and activity; he had a beard as white as snow, and had lost all his teeth.

The heir apparent, Abbas Mirza, has turned his whole attention to the improvement of his troops in military discipline. He regularly inspects their arms, horses, and accoutrements. He was considered as the best horseman in Persia, and Mr. Morier was told by the governor of Tabreez, that at full gallop he could bring down a deer with a single ball, or with his bow hit a bird on the wing. He also possessed the rare quality in a modern, but the pride and glory of an ancient Persian,—that of speaking truth.

Between Bebahan and Shirauz, Mr. Kinneir observed, he travelled upwards of sixty miles through the most delightful valleys, covered with wood and verdure, but all was solitary, and the face of a human being was not to be seen. The ancient inhabitants, it seems, had been nearly extirpated by the orders of one of the princes, on account of

their licentious behaviour; and the few that survived had fled to some almost inaccessible mountains, from whence they frequently made incursions upon travellers.

In Khosistan, the once wealthy province of Susiana, all is dreary and desolate, from Abzal to the Tigris, and from the banks of the Karoon to those of the Shat al Arab; and on the east side of Shuster there is a lonely wild, upwards of sixty miles in length, extending from that city to the entrance of the valley of Ram Hormuz. This valley is in the hands of five predatory chiefs, four of whom are brothers, who live in castles, and take every opportunity of sallying out to commit depredations upon each other, or upon strangers; and it is a fact very clearly ascertained, that the Persian governors have not a sufficient power to punish these offenders.

Aderbyan is reckoned amongst the most productive provinces of Persia, and the villages have a gay and delightful appearance, being mostly embosomed in gardens and orchards, which yield the most delicious fruits and flowers, and but for the tyranny of their rulers, the inhabitants might enjoy all the comforts and conveniences of life in the highest degree; but such is the oppression they labour under, that Mr. Kinneir observed, "they contemplate the approach of the Russians (then at war with Persia) with pleasure."

Even the large province of Khorassan is subject to such an incessant war of plunder, carried on by marauding parties of irregular horse, who ravage the country, and carry off the inhabitants into slavery, that at no great distance from Herat, which is still said to contain 100,000 inhabitants, the peasantry, in constant fear of being attacked, cultivate their gardens with their swords by their sides.

Of a much more encouraging feature is the picture of Khonsar in Irak. In approaching it from

the west, the traveller passes over a road completely shaded on both sides by every species of fruit tree that the country produces for the distance of four or five miles. Khonsar stands at the base of two ranges of mountains. Each house is separate, and surrounded with its own garden. The town being only connected by its own plantations, is six miles in length, and about a quarter of a mile broad; the place contains about two thousand five hundred families. No corn of any kind is grown in this valley, but the fruit is so abundant, that the inhabitants can barter it for almost any thing they stand in need of.

Excepting the ruins of some lofty turrets, like that of Babel or Belus, the celebrated cities of Babylon and Nineveh, of Ctesiphon and Seleucia, are so completely crumbled into dust, as to be wholly undistinguishable, but by a few inequalities of the surface on which they once stood. Most of the houses throughout the East, are in fact built of brick dried in the sun, and many of mud or earth; they are therefore no sooner deserted, than they crumble into dust. Not a shower of rain falls in Persia, that does not dissolve the walls of many a habitation. Even the more substantial buildings gradually disappear. As Major Rennel observes, "a deserted city is nothing more than a quarry above ground, in which the materials are shaped to every one's hands;" and it is quite evident, that Hillah, the only town in Persia, built of furnace-baked bricks, has risen out of the ruins of Babylon. Major Rennel entertained the opinion, that the delineation of the site and remains of Babylon would prove one of the most curious pieces of antiquity exhibited in these times. Mr. Kinneir, however, and his friend Captain Frederick, after examining with all possible attention a space of twenty miles in length and twelve in breadth, were unable to

come to the conclusion, that either wall or ditch had ever existed with this area. The tower of Babel, or temple of Belus, was also examined by them, with other ruins; in all of which were furnace-baked bricks, with and without inscriptions in the Persepolitan arrow-headed character, but still without satisfying them as to the real site of Babylon.

The majestic ruins of Persepolis are generally considered as the remains of a palace burned by Alexander at the instigation of his mistress; but the founder of it is still unknown. On the smooth surface of rocks in various parts of the kingdom are sculptures, in bas-relief, of colossal figures on horseback. Mr. Morier has traced the outline of several of these groupes, and copied a few of the inscriptions; from which it appears that Sir William Jones was not mistaken in conjecturing them to have been engraven in the Pahlavi character; a conjecture that is confirmed by Mr. Kinneir's description of the excavations and sculptures of Taki Bostan, not far from the city of Kermanshaw, in which he found "two Pahlavi inscriptions." Among other representations, there is one meant for hunting of the wild boar, in which are a vast number of figures, all executed with wonderful precision and judgment; the attitudes of the elephants, which compose a part of the scene, are so well conceived, and the trunks and every other part so exquisitely finished, that they would not disgrace the finest artists of Greece and Rome. In fact, there is a Greek inscription on the chest of one of the horses at Backshee Rustum, but too much defaced to be intelligible. Some have supposed these sculptured rocks to represent the conquest of the Parthians by Artaxerxes; others, the defeat and captivity of the Emperor Valerian by Sapor, in honour of which event, the city was built and named; whilst Gardanne, the ambassador of Buonaparte, decides the matter like a Frenchman,

in three words—"*plus loin sur un rocher élevé, on voit une croix et les douze apôtres sculptés*;" farther on, upon an elevated rock, we perceive a cross and the twelve apostles.

The Persians of the present day have no taste either for painting or sculpture. The walls of their houses are decorated with glaring colours, and their palaces, like those of the emperor of China, beautified by a profusion of azure blue and gold, a species of tawdry grandeur that ill assorts with the low mean buildings, without windows, and brick or clay floors, which come in contact with those apartments of state. In mechanic arts and manufactures they are not deficient; and, as is usually the case in the East, their most curious manufactures are performed by the simplest means. Their earthenware is little inferior to that of China. The beautiful Murrhine vases, so highly esteemed by the Romans, were supposed by Pliny and others to be the produce of Persia, though recent discoveries would seem to render it probable that Baroche, in Guzzerat, was the place whence the ancients received them; at least, vases agreeing with their description are still manufactured at this place. It is probable, however, that the Guebres, who fled from the persecutions of the Mahomedans, and found an asylum on the coast of Guzzerat, may have carried thither the lapidary's art, which the Hindoos do not appear to have ever possessed in any degree of perfection. The Persians embroider on leather, satins, silks, and other stuffs, in a very superior, perhaps, unequalled manner. Those most beautiful carpets brought to us through Turkey, are the works of the Illiats or wandering tribes. At Shiraz and Maraga are manufactories of glass. In Khorassan they make sword-blades not inferior to those of Damascus, whence, it is said, cutlers were brought by Tamerlane. In steel, iron, and copper work, they excel

the Hindoos and Chinese. The art of dying cotton and woollen cloths is as perfect with them as in Europe, and their silk and satin brocades are little, if at all, inferior to those of China. They make shawls and stuffs of goats' and camels' hair; but these are not to be compared with that species of manufacture in India. The art of tanning leather is well understood, and shagreen is the manufacture of Persia. With all this, however, Persia enjoys but little foreign commerce, and that little is in the hands of strangers. Trade and navigation seem to have been discouraged by the laws of Zoroaster; and the religion of Mahomet, though it does not absolutely prohibit, affords no encouragement to foreign adventure or trade of any kind. Nadir Shah seems to have been the only sovereign who was sensible of the benefits to be derived to the empire from commerce and a marine. He caused thirty or forty vessels to be purchased in India, and brought into the Persian Gulf. He also appropriated the forests of Mezanderun to the building of a fleet on the southern shores of the Caspian; but, as it rarely happens that the schemes of a conqueror or an usurper survive him, the Persian marine perished with Nadir Shah. In no respect does the character or condition of the Persians appear to be improved, since the introduction of Islamism by the conquest of the Saracens. The followers of Zoroaster, who had no temples, no altars, no statues, to overturn, whose adoration and sacrifices to one Supreme Being were performed at stated times on the tops of their highest mountains—whose religious tenets were at least harmless, and whose moral precepts were unexceptionable—would probably have found little favour in the eyes of the conquerors, much less the Parsees or Guebres, whose magian mysteries, introduced by the Parthians, might have afforded them, at the same time, a plea and an apology. The con-

cealment of the sacred element, established a belief in the followers of the commander of the faithful, that the inextinguishable fire went out on the birth of the prophet. Many of the Guebres, who refused to abjure their faith, fled to the mountains and deserts, and were only brought back under a solemn promise of having their civil and religious liberties secured to them, on payment of an annual tribute. The tribute was exacted, but the promise was but partially kept. The only remaining college of Guebres is at Yezd, which contains about four thousand families of this tribe; but they are so much oppressed by the government, that their numbers decline yearly. Some become Mahomedans, and others join their brethren in western India, whither they first fled on the irruption of the Saracens, and met with a kind reception from the prince of Guzzerat. From hence they spread down the coast, and are, at this day, the wealthiest and the most respectable class in and about Bombay. Here they act as merchants and ship-builders, proprietors of land, and planters; are connected in partnership with British merchants; are an intelligent, hospitable, and generous race of men. Like the Quakers, they provide for their own poor, and never suffer any of them to ask or receive alms from one of another sect; but they mingle freely with Hindoos, Jews, and Christians, live well, dress well, and bring their ladies into society. The modern Persians, however, are satisfied with a mitigated system of faith, and are accounted by the Arabs and Turks little better than heretics.

It is well observed by Gibbon, that "in every age the wines of Shiraz have triumphed over the laws of Mahomet." When Chardin was in Persia, the king, at an entertainment given by the minister, drank so freely, that, not being able to ride or walk, he was carried away; and most of the nobles, un-

able to sit on their horses, were laid down in the stalls on the way. The present king, on sending his ambassador to England, recommended him, however contrary to the precepts of the Koran, to eat and drink whatever he liked, and to conform to the customs of the people among whom he might reside. The ambassador, though a true disciple of Mahomet, and one who had performed a pilgrimage to Mecca, concluding that an immediate gratification was preferable to an eventual punishment, adopted the recommendation of the prince, and disregarded the mandate of the prophet.—The Persians are vain, lively, frivolous, and obsequious. They are described by Mr. Kinneir as handsome, of polished manners, brave, affable, and of insinuating address; agreeable and entertaining companions, but are remarkable for deceit and hypocrisy. They are frugal in diet, strong, inured to every privation, and in every respect suited to the military life. Mr. Chardin, however, says, they are not only affable to strangers, but exceedingly kind, and always ready to afford them protection; and so far from being avaricious, that the moment they are in possession of any wealth, they scatter it about in the most lavish and extravagant manner, in horses, women, jewels, and fine clothes; and if any thing be left, so little careful are they to hoard it up for posterity, that they build caravanseras for the reception and accommodation of travellers, bridges over rivers, or found mosques, &c. as the surest way of being talked of in the world, and of securing to themselves those voluptuous delights which are promised to the faithful in that which is to come. Though the Persians can no longer boast of being instructed to "tell the truth;" to draw the bow and ride on horseback are points as essential now to the education of a gentleman, as they were in the days of Cyrus. To a person, indeed, of any rank or importance, three things appear to be indis-

pensable; his horse, his harem, and his caleoon, or tobacco pipe. Cyrus stigmatized walking as the sure mark of poverty, and no one will, even now, be seen on foot, who can afford to keep a horse. Hunting and hawking, throwing the lance, and other feats of horsemanship, are their favourite amusements; and all travellers agree, that they ride well, and manage their horses with great boldness and address. They have, indeed, a wonderful command of them, and can stay them in an instant in the midst of their careeer; this, however, is not done by a fine hand, but by a heavy bit, and main strength. The Persian horse is larger and more powerful than the Arabian, but neither so swift nor so beautiful; those, however, which are most generally esteemed are of the Turcoman breed; they are from fourteen and a half to sixteen hands high, have long legs, little bone under the knee, spare carcases, and large heads. That which renders them most valuable in the eyes of the natives, is their extraordinary power of bearing fatigue. Their usual food is chopped straw and barley; and they are littered with their own dung sun-dried, and pulverized so as to be free from any offensive smell.

It has been the misfortune of Asia, in all periods of its history, to consider the one sex as subservient to the pleasures and conveniences of the other. When those females, whom the Asiatic has contracted for as his legitimate wives, cease to please, he goes into the market, and bargains for a female slave as for a horse or a mule. The essential points of a Circassian girl are, a rosy or carnation tint on the cheek, which they call *numuck*, "the salt of beauty;" dark hair, large black antelope eyes, and arched eye-brows, a small nose and mouth, white teeth, long neck, delicate limbs, and small joints. The Georgian women, according to Mr. Kinneir, are preferred to all others; they are

extremely beautiful, full of animation, grace, and elegance; they are either brought for sale by Armenian merchants, or carried off by the predatory incursions of the borderers into Georgia; the price of a young and beautiful Georgian is about 80*l.* sterling. The harem of the great, and the zenana of the middling ranks, are sacred. The time of these cloistered damsels, it appears, is chiefly employed in sewing, spinning, and embroidery, in sipping coffee, eating sweetmeats, and smoaking the caleoon; few of them can either read or write, and music and dancing are here, as in other parts of the East, not considered in the light of accomplishments, but performed by slaves for the amusement of their owners. The wives of the common people manage the affairs of the house; but even these go not abroad without having the lower part of the face covered with a veil. It would be an offence to a Persian to inquire after the health of his wife or wives, as nobody is supposed to know any thing about his female concerns. "If a prince," says Mr. Morier, "should be asked the number of his children, he would probably answer, I really don't know—ask my minister."

The caleoon, or water-pipe, though somewhat different in shape, is on the same principle as the hookar of the Indians; whether in moments of business or idleness, in company or alone, in the harem or zenana, or on horseback, the caleoon is almost constantly in use. In the last case the caleoon-bearer carries it by the side of the horse, while his master proceeds unembarrassed, with the tube in his mouth. It has generally been thought, that tobacco was unknown till the discovery of America, of which it was the exclusive product. The countless millions of Asia, all of them more or less hostile to the introduction of novelty, who make use of tobacco, furnish what may be considered as almost a proof to the contrary. The variety of

machines through which they draw the smoke, all of them different from each other, and from the common European pipe, makes it nearly certain at least that the practice of smoking something, existed in the East, before the Portuguese introduced the American tobacco in that quarter. They still, indeed, smoke hemp, opium, and other drugs; but the fact is, a species of tobacco, of native growth, different from that of America, is in common cultivation in India and China, and is generally preferred as being of a milder quality.

Mr. Morier has very copiously described the sumptuous and luxurious manner in which the tables of the great are served in Persia; in the mean while, the common people generally frequent the kabob shops, or eating-houses, where they can at all times have their rice, sweetmeats, fruit, and sherbet, with all the various preparations of stews, soups, pillaus, &c. at a very reasonable rate. The bazaars, or markets, in which these shops are usually kept, are the scenes of wit, mirth, and gaiety in all the eastern nations. The adventures of Haroun al Raschid, of Sinbad the Sailor, and of Little Hunchback, are familiar to the barbers, tailors, and shoemakers of every bazaar; and the "Thousand and One Nights" are stored up in the memory of many a Malay slave, on the distant islands of Java, Sumatra, and Macassar. In Persia, the story-tellers by profession recite tales from oral tradition, which, according to Mr. Kinneir, have never been committed to paper; and the king, we are given to understand, has always one about his person to amuse his leisure hours, who never repeats the same story. He adds, that a very considerable acquaintance with the best poets of Persia, descends even to the lowest of the people; and that it is not uncommon for a groom, or other menial servant, to recite long passages with the utmost correctness from their best authors. Schools

the children are not wanting, and a moderate share of education is within the reach of most who dwell in towns and cities. There are besides, as before noticed, in every considerable town, *medresses*, or colleges, handsomely endowed, where youth are instructed in the nicer points of their native language, in Arabic, moral philosophy, and in the principles of the Mahomedan religion. Their astronomers are mere astrologers; their physicians, venders of charms and amulets; and their surgeons barbers, whose operations are chiefly confined to the letting of blood, cleansing the ears, and shampooing the joints.

The Persian has been considered as the language of poetry; the nearest to which it can be compared is that of the German, to which indeed it bears no very distant affinity, but is more polished and melodious. It admits of the most extravagant and violent metaphors, and is generally so loaded with them, and consequently so obscure to Europeans, that the best informed of our Persian scholars in India have occasion for an interpreter at their elbow. The Shahnama of Ferdousi has been compared to the Iliad, and Hafiz termed the Anacreon of the East. The latter is the universal favourite of the Persians, who visit his tomb near Shiraz in parties, to do honour to his memory, by strewing flowers, and pouring out libations of the choicest wines of this part of the country.

There is perhaps no nation on earth, which has the least pretension to civilization, so destitute of the means of conveyance by land or water carriage, as Persia. They have no navigable rivers, no inland canals, no high-roads, no wheel-carriages of any description. Riding either a mule or a horse appears to be the only method of travelling adopted. For females of distinction, or persons in ill health, indeed, a vehicle denominated a *tutke rowan* is used, borne by two mules, one before and the other behind; a

basket slung across the back of a mule or camel, is used for the conveyance of the women and children of the poor. Travelling is rendered very unpleasant to females, on account of the extraordinary length of the stages (sometimes exceeding 40 miles) and the very indifferent accommodation afforded. Intelligence is not transmitted through the medium of any regular establishment; and when letters are transported from one part of the kingdom to the other, it is necessary to despatch a *chupper*, or express horseman, or a *cassid*, or messenger on foot. Whatever the distance may be, the *chupper* seldom changes his horse: four or five miles an hour is the usual rate of travelling. The *cassids* will also travel at the rate of sixty or seventy miles a day, for many days succesively.

CHAP. XIV.

Caubul — British Mission—Desert of Canound—Jauts Rajapoots—Bahawal Khaun—The Hydapses—The Indus—Salt Springs—Peshawer—The Afghauns—Audience of the Embassy—The Pengaub—The Simoom—Rainy Season described—The Lions, Elephants, Camels, Game, Reptiles, &c.—Bulkh or Bactria—Usbeck Tartars—Turcoman Horses—Cellars in Peshawer—Hours of Prayer—Meals—A Passion for Prospects—Wrestling—Dresses in the Afghaun Towns—Houses of the Great—Carpets and Shawls—Origin of the Afghauns—Laws—City of Cashmeer—Caufrestain.

Cabul, Caubul, or Kabool, is the name of the kingdom, as well as of its capital, known to the Persians by the appellation of Afghanistan, intermediate between the two great empires of Hindostan

and Persia; by both of which it has been frequently overrun, and to both of which it has, in its turn, given a new race of sovereigns, having, on the north, the south, and its flanks, tributary states or provinces, who own no more than a nominal dependence, and pay no allegiance but that enforced by the sword. Caubul occupies an area of 330,000 square miles, and has a population of fourteen millions. A country thus situated, under the sway of an active, enterprising, and warlike prince, could not be viewed with indifference, when it was known that its sovereign, Zemaun Shah, had received large pecuniary offers from Tippoo Sultan, for his assistance to drive the English out of the Peninsula, and that Ali Buonaparte was instigating both to the same end, having effected a landing in Egypt with the same view. It became the more alarming when Zemaun Shah had so far succeeded as to drive the Seiks from their country, and get possession of Lahore; when the Mahometans of the Peninsula also did not conceal their anxious wishes for the advance of this champion of their faith, and when the Rohillas, always ready to aid the disappointed and disaffected of Hindostan, were arming for a campaign. England, however, survived all these mighty preparations, and the most inveterate, powerful, and active of her foes, is sunk as low as the bitterest of his enemies could desire. Tippoo Sultan has long been disposed of, and Zemaun Shah is eyeless and in exile. The last war in Nepaul, in some degree, revived the drooping hopes of the disaffected; but the latent spark had hardly time to shew itself, before is was extinguished.

Mr. Elphinstone commences his narrative, by informing his readers, that in the year 1808, when from the embassy of General Gardanne to Persia, it appeared as if the French intended to carry the war into Asia, it was thought expedient by the British

government in India, to send a mission to the king of Caubul, he was ordered on that duty. As the court of Caubul was known to be haughty, and supposed to entertain a mean opinion of the European nations, it was determined that the mission should be in a magnificent style. After the preparations for it had been made at Delhi, surveyors and officers commanding the escort, which consisted of a troop from the fifth regiment of native cavalry, and others, forming a whole of 200 infantry and 200 irregular cavalry, left Delhi on the 13th of October, 1808, under proper officers. The territory between that city and Canound being British, no further description of it was thought necessary, than to remark, that it was sandy, but not ill cultivated. The first specimen of the desert they experienced on approaching Canound. The sand-hills were covered with bushes, but soon afterwards naked piles of loose sand were seen rising one after another, like the waves of the sea, and marked on the surface by the wind like drifted snow. When off the road, the horses sunk into the sand above the knee. On entering the Rajaput country, the desert grew more dreary, yet in the very bosom of it they found a handsome town, built of stone, on the skirts of a hill six hundred feet high. The rajah here was always drunk with opium or brandy, when Mr. Elphinstone saw him; but though his manners were rude and unpolished, he treated the embassy with civility. Shaum Sing, another of these chiefs, was thought the mildest of all; but scarcely had Mr. Elphinstone crossed the desert, when he heard that this person had murdered three of his cousins at a feast.

Entering the territory of the rajah of Bikaneer, they observed that Chooroo, the second town in his dominions, situated in the midst of sand-hills, had a handsome appearance, the walls being of lime-stone *mixed* with shells, and the roofs terraced. Further

on, and among the most distant hills of sand, the villages were few, consisting of some round huts of straw, with low walls and conical roofs, like little stacks of corn, surrounded by thorn hedges. The water, drawn from very deep wells, was always brackish and unwholesome. Notwithstanding the excessive dryness of the soil, the water-melons providentially rise three or four feet in circumference.

The miserable inhabitants of these deserts, called Jauts, are small of stature, black, and ill-favoured, and exhibit all the marks of poverty and depression; whilst their rulers, the Rajapoots, are stout and handsome men, with hooked noses and Jewish features, and almost always insolent and intoxicated. Here the bullocks and camels are trained to every purpose of domestic use; the wild animals are the shoorkur and the antelope; besides a rat, which, like the jerboa, burrows in the sand.

The next part of the desert from Poogul to Bahawalpora, being a distance of 100 miles, great preparations were necessary for crossing it. Six hundred camels, and twelve or thirteen elephants, being procured, the water was put in bags, made of sheep-skins and ox-hides, besides twenty-four large copper vessels, two of which were a load for a camel. The line of march, with the addition of 100 horse and 50 foot, when in the closest order, was two miles long. The utmost precaution had become necessary, as during the first halt of the party, bad water, and the excessive use of water-melons, had caused the death of forty persons, whilst they remained a Bikaneer. The walls of this city presented the appearance of a large capital in the midst of a wilderness. The round towers upon these were crowned with the usual Indian battlements, temples with lofty spires, showy forts, &c. whilst the habitations within were mostly huts, with mud walls painted red.

During eleven days passed at Bikaneer, the Rajah Soorut Sing paid the British envoy a visit at his camp, carried on men's shoulders, in a vehicle like the body of an old-fashioned coach. This man, though known as a murderer, yet as he eats no fish, and is strict in his devotions, enjoys the character of a saint. On returning the visit, Mr. Elphinstone observed, that the rajah and his relations had turbans of many colours, richly adorned with jewels, and that the former sat resting his arms on a shield of steel, having the bosses and rims set with diamonds and rubies.

From Poogul the desert takes the character of a hard naked substance of clay, without water or verdure. Here they were met by one of the king of Caubul's officers, with a hundred camels laden with water, besides four brazen jars of the same from the river Hyphasis, sealed, for the envoy's own use. Here too they experienced one of those illusions called a *mirage*, or, according to the Persians, *Sirraub*. At length, however, they were gratified by the welcome sight of trees, and soon reached a spot where the desert and the cultivated country were separated by a line, on the other side of which were clumps of trees, green fields, and numerous wells of good water, with good-looking houses, &c. Passing under the walls of Bohawalpore, the spectators, who crowded to look at them, were very different from those on the eastern side of the desert: they were robust, strong, and harsh-featured, wore their hair and beards long, and caps oftener than turbans; but their tongue was not understood by the Hindoostanee attendants. The Hyphasis it was impossible to look upon without interest, this having borne the fleet of Alexander; but they were much disappointed in its breadth and its present appearance. Here *recip*rocal visits passed between the Bahawal khaun

and the British envoy. The former observed, he had never seen the king of Caubul, and please God he never would; for he could live in his desert and hunt his deer, and had no desire to be noticed as a courtier: he made the envoy some handsome presents.

Bahawalpore is famous for the manufacture of silken girdles and turbans, and is about four miles in circumference; but there are gardens of mango-trees within its walls. The country is inundated for four or five miles on each side of the Hyphasis; and where it is not cultivated, it is covered with coppices of the tamarisk, which abounds with wild-boars and hog-deer, wild-geese, partridges, florikens, and other wild fowl. At a place called Moultan, the mission waited four or five days for a sort of chamberlain from the king of Caubul. The governor, Sirafrauz Khaun, was so alarmed at the approach of the British, that he ordered the gates to be shut, and had his guards doubled. After visits had been exchanged between this chief and our envoy, the former became agreeable and civil enough.

Passing over the little desert between the Hydaspes and the Indus, they crossed the latter at the Kaherea ferry, in flat-bottomed boats, built of fir, from thirty to forty tons each. The notions the people here entertained of the Europeans, were not a little singular. "They," says Mr. Elphinstone, "supposed we carried great guns packed up in trunks, and that we had certain small boxes so contrived as to explode and kill half a dozen men each, without hurting themselves. Some thought we could raise the dead; and a story was current that we had made a wooden ram at Multaun, and had sold him as a ram, and that it was not till the purchaser began to eat him, that the material of which he was made was discovered."

At Derah, Ismael Khaun, they were met by Futteh Khaun, the deputy governor of Belooche, who talked much of their master's greatness, the strength of his twenty forts, the number of his cannon, and the forty blacksmiths employed night and day to make shot for them. Here they remained near a month, waiting the king's chamberlain, during which they visited several pastoral tribes of Afghauns, some of whom were large and bony men, with long coarse hair, loose turbans, and sheep-skin cloaks, plain and rough, but not unpleasing in their manners; the girls had aqueline noses and Jewish features; the men were generally dark, though some were quite fair. The Pushtoo seemed to be the only language they could speak.

At length they understood the king was on his way to Peshawer, and being joined by Moola Jaffer, they left Derah for that place on the 7th of February, and were met by a body of Persian horsemen, bearing a letter from the king to the envoy, and twenty mules laden with fruits. Here also the envoy was invested with a dress of honour, to which he was previously instructed to make a bow; a shawl was also bound round his hat, and another round his waist.

At a place called Cella-baugh, the Indus runs between two mountains into a deep channel only three hundred and fifty yards broad, and a road is cut along the base of one of them for upwards of two miles. The town actually overhangs this road, being built on the steep face of the hill, with each street rising like steps above its neighbour. Beyond this, the road was cut out of solid salt, at the foot of cliffs of that article, rising sometimes to the height of more than a hundred feet above the river. This salt is clear, hard, and nearly pure, but streaked and tinged in parts with red: it is

exported in large blocks to India or to Khorassaun. The salt springs that issue from the foot of the rocks, leave the ground covered with a crust of the most brilliant whiteness. The earth, Mr. Elphinstone observed, "is of a blood-red, and this, with the strange and beautiful spectacle of the salt-rocks, with the Indus flowing in a deep and clear stream, presented such a scene of wonder as is seldom to be witnessed."

At the head of the narrow pass, which continues for twelve or thirteen miles, they left the Indus on the right. The plain of Cohaut is a circle of about twelve miles in diameter, surrounded with hills; those above the town had snow. The plain, however, was covered with verdure, with little groves scattered over its surface. A stream, running from three fountains near the town, is hot in winter and cold in summer. Here they saw a garden mostly filled with English plants, enclosed with a hedge chiefly of raspberry and blackberry bushes: it contained apple, plum, and peach trees; the green sod looked English, and some of the gentlemen thought they heard thrushes and blackbirds, having actually seen a bird resembling a goldfinch.

Reaching a valley inhabited by a tribe of robbers, called Kheiberees, they were seen in great numbers, sitting on the hills, and looking wistfully at the camels. Some of them came down, and boldly asked for a present; but Moosa Khaun, who had been sent to conduct the mission to court, told them to come to the camp, and he would consider of it. Mr. Elphinstone entertained a strange idea of the system of manners here, when avowed robbers could ask for a present whilst Moosa Khaun, in his golden arms and rich dress, could sit almost unattended in the midst of their matchlocks, and refuse them.

Having entered the plain of Peshawer, and en-

camped the same day at Budaheer, six miles from the city, they observed the uncultivated parts of the land covered with a thick sod, perhaps never equalled but in England. Never was a spot of equal extent better peopled. From one height alone, thirty-two villages were observed within the circuit of four miles, large, neat, and adorned with trees. Over some of the streams, little bridges of masonry were thrown, ornamented at each end by two small towers. The town of Peshawer, upwards of five miles round, contains about 100,000 inhabitants; the houses generally three stories high, of unburnt-brick; the streets narrow, sloping to a kennel in the middle. Brooks skirted with mulberry-trees and willows run through the town, and are crossed by bridges. Besides the mosques and palaces, a fine caravansera was observed in the Balla Kissaur, or strong castle, upon an eminence, in which the king resides. Though Hindoos are the principal inhabitants, persons almost of all nations and languages are to be found here, in every variety of dress and appearance. Here are Hazaurchs with their conical caps of skin, the wool appearing like a fringe round the edge. The want of a beard, with the broad features and little eyes of these people, render them peculiarly distinguishable.

The Afghauns are remarkably fond of hunting and hawking, and nothing was more common than to meet a man of the lower class with a hawk on his fist, and a pointer at his heels. The civility of the country people often invited the gentlemen of the embassy to enjoy this sport. In every village they were welcomed, asked to breakfast, and to visit the gardens. It should have been observed, that none of these agreeable rambles took place till after the presentation of the envoy to the king: till that ceremony was over, none of the gentlemen

left their lodgings. The manner of the ambassador's introduction is thus described. He is brought into a court by two officers, who hold him fast by the arms. When the king appears in sight at a high window, the ambassador is made to run forward for a certain distance, when he stops for a moment, and prays for the king. He is then to run forward again and pray once more, and after another run the king calls out "kellut," a dress, which is followed by the Turkish word "gatsheen" (begone,) from an officer of state. The ambassador then runs out of court, and sees no more of the king, unless he is summoned to a private audience.

On the 5th of March the ceremony of an audience being adjusted, the envoy and his suite set out in procession for the palace. The streets were lined with spectators. Dismounting at the gateway, and ascending a flight of steps, they entered the guard-room, filled with lords and khauns. By a sloping passage from hence they were conducted through another gate, and passing along a large screen, they suddenly issued into a spacious court, at the upper end of which the king sat in an elevated building. This court was oblong, and the high walls were painted with the figures of cypresses. The king's guards lined the court three deep, and the officers of state were placed at proper distances, according to rank and degree. In the midst was a basin of water and a fountain, and at the end a high building, the lower story of which was a solid wall ornamented with false arches; but the roof of another story over this, was supported by pillars and Moorish arches highly decorated. In the centre arch sat the king upon a throne apparently of gold; his crown and all his dress blazed with jewels. Several eunuchs surrounded him, and being the only persons in the hall where he sat, all was silent and motionless. When the embassy came within sight of the sovereign, they all

pulled off their hats, and made a low bow; they then held their hands up to heaven as if praying for him, and afterwards advanced towards the fountain, where the Chaous Baushee repeated their names, but without any title, saying, "They have come from Europe as ambassadors to your majesty. May your misfortunes be turned upon me." The king with a loud voice said, "They are welcome." The praying and the ceremony being again repeated, dresses of honour were ordered. Several of the officers of the court then twice calling out something the strangers did not understand, a division of the soldiers on each side filed off each time, their boots on the pavement and the clashing of their armour making an unusual noise. After the khauns had left the king, he rose from his throne with great dignity, and, leaning on two eunuchs, withdrew from the audience. Mr. Elphinstone and Mr. Strachey, the secretary, were then conducted up a staircase into the hall, where the king was seated on a low throne, and the governor general's letter being read, the king made a suitable answer, expressing his friendship for the English nation, &c. He was a handsome man, about thirty years of age, of an olive complexion, with a thick black beard; and his countenance had an expression both dignified and pleasing. His dress consisted of a green tunic, with flowers of gold and precious stones, covered with a large breast-plate of diamonds. Besides similar ornaments on each thigh, he had bracelets on his arms, and on one of them was the *Cohenoor*, known as one of the largest diamonds in the world. Even the throne was covered with a cloth adorned with pearls, on which lay a sword and a small mace set with jewels. To the rich carpets that covered the floor were added slips of silk round the edges, embroidered with gold; and here stood the khauns. The view *from* this hall was beautiful. Immediately below

King of Cabul. *A Nepaulese.*

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was an extensive garden. The garden of Shauh Lemaun is curiously laid out: the part that runs from east to west is formed by stately rows of alternate cypresses and planes, beneath which are bushes of red, white, and yellow China roses, white and yellow jasmin, flowering cistus, and other flowering shrubs. Six long ponds, close to each other, were also so contrived that the water was continually falling in little cascades from one to another, and ending in a basin in the middle of the garden, in the centre of which is a summer-house. Sixty-nine fountains continued to play all the while the British were in the garden.

In the midst of this blaze of diamonds and rubies Mr. Elphinstone thought he perceived "less the appearance of a state in prosperity, than of a splendid monarchy in decay." The meanness and rapacity of the officers who had charge of the royal presents was such, that they not only kept the camels that carried them for themselves, but seized four others that had unfortunately entered the palace by mistake. They also stripped the elephant drivers of their livery, and gravely insisted that two English servants, who had been sent to put up the lustres, were part of the present. Being introduced to a night interview with the king of Caubul, Mr. Elphinstone and Mr. Strachey were conducted through many a winding passage, dimly lighted, when they found his majesty sitting in a recess in a room more elevated than the rest: his mantle and shawl were embroidered with gold, and a border wrought with jewels: his high red cap had a broad border of jewels on black velvet, with a magnificent ornament in front. Making a bow on entering, the king welcomed them: hoped they would see Caubul and all his territories, and consider them as their own. His majesty's *cullean*, then brought in by a eunuch, is described as the most magnificent, being of gold, enamelled, and

richly set with jewels; the part which held the tobacco was in the shape of a peacock, about the size of a pigeon, with a plumage of jewels and enamel. When the Imaun gave the hint for the embassy to withdraw, they were let out through the same silent and secret passages by which they entered.

The critical state of affairs in Shah Shujah Oool Moolk, in which the king of Caubul was involved, making the longer residence of the English envoy at Peshawer imprudent, he commenced his return towards the Indus on the 14th of June, and, within four miles of the capital, was plundered of a mule laden with rupees and shawls, worth more than 1000*l*. When they reached the Indus, opposite Attock, where it was about 260 yards broad, the force of the stream had polished its black banks to such a degree that they shone like marble. Here the British crossed in boats, but they saw many natives floating down the river on the inflated skins of oxen; this brought to Mr. Elphinstone's recollection the common practice, as mentioned by Arrian in the time of Alexander. At Hassun Abdaul the mission was to have waited the decision of the fate of Caubul, but here Mr. Elphinstone received his recall. One thing that boded no good, before the departure of the British, was the arrival of the king of Caubul's harem; in fact, his minister shortly after brought an account of the total defeat of his sovereign, and consequent exile. It being necessary to ask the permission of the Seiks to pass through their territory, Jewrint Sing, one of the principal, paid them a visit: though this chief was more decent than the rest, when Mr. Elphinstone wished to return his visit, he found him and all his attendants drunk. About four in the afternoon he was reported sober, and received the mission in a little smoky hovel, in a small garden. On the 10th of July they had an interview with Shah Zemaun, a monarch whose reputation had

once been spread through India and Persia. He was now a prisoner, blind, dethroned, and exiled, in a country he had twice subdued. He said such reverses were the common portion of kings; and being well acquainted with the history of Asia, he dwelt particularly on the fortune of Tamerlane. Having again reached the Hydaspes, they crossed this river at Jollalpoor; here so precisely does Quintus Curtius's description of the scene of Porus's battle correspond with the part of the river they now crossed, that several gentlemen of the mission, who read the passage on the spot, were persuaded that it referred to the very place before their eyes.

The crossing of the Punjaub country occupied the party from the 26th of July to the 29th of August; the fertility of this tract, so much extolled by our geographers, was found very inferior to that of the British provinces in Hindoostan, and still more so in Bengal. A considerable part of it is pastured by oxen and buffaloes; that which lies on the Sutledge, though the most sterile, was the best cultivated. Nearly the whole of the Punjaub belongs to Runjeet Sing, who had assumed the sovereignty of all the Seiks, and with it the title of king. Umritsir, the sacred city of the Seiks, alone appeared in a state of prosperity, while Lahore seemed hastening fast to ruin, though the domes and minarets of the mosques, the lofty walls of the fort, the massy terraces of the garden of Shaulimar, the splendid mausoleum of the emperor Jehanger, and the numerous tombs and places of worship that surround the town, still render it a place of curiosity and admiration.

The pestilential wind called the *Simoom* is very prejudicial in some parts of this country, sometimes blowing in the valley of the Caubul river, and on the plain of Peshawer. A particular smell always indicates its approach, which is a sufficient warning,

in many cases, for a person to run under shelter: but if caught in it, instant death is generally the consequence. The victim falls, deprived of motion, and blood pours from his mouth. Sometimes a patient is saved by being immersed in water, or by the administration of a strong acid. Eating of garlic, and rubbing their lips and noses with it, by the common people, is reckoned a preventive against the effects of this wind. In its passage it is said to blast the trees, and to affect wolves, jackals, and dogs with the hydrophobia.

Describing the climate of Afghaunistan, Mr. Elphinstone observes, the most remarkable rainy season is called in India the south-west monsoon. In the south of India it begins about the commencement of June, but gets later as we proceed to the north. Vast clouds, arising from the Indian Ocean, announce its coming, which thicken as they approach the land. After threatening some days, the monsoon generally commences in the night, attended with such a thunder-storm as Europeans can have no conception of. The first violent blasts of wind are mostly succeeded by floods of rain; and for some hours, lightning is seen without any intermission; sometimes it illumines the sky, and shews the clouds near the horizon, and at other times discovers the hills afar off, and then leaves all in darkness. The distant thunder, all this time, is only silenced by some nearer peal, which bursts on the ear with such a sudden crash as can scarcely fail to strike the most insensible heart with dread. When the thunder ceases, nothing is then heard but the continued pouring of the rain, and the rushing of the rising streams. The next day presents a gloomy spectacle; the rain still descends in torrents, and scarcely permits a view of the blackened fields; the rivers are swoln and discoloured, and in their course carry

away the hedges, huts, and the cultivation from the face of the country.

After this disheartening appearance has continued several days, the sky clears up, and exhibits the cheerful face of nature, changed as it were by magic. A sudden and luxuriant verdure spreads over the whole country; the rivers, though full, are tranquil, the air pure and delicious, and the sky variegated and embellished with clouds. From this time the rain falls at intervals for about a month, and then comes on with violence, till July, when it is at its height. It gradually abates in September, and near the end of that month generally departs as it came, amidst tempests and thunder. These are the effects of the monsoon in the greater part of India, but in Caubul it is felt with much less violence; it is exhausted at no great distance from the sea, and at Candahar no trace of it is perceptible.

The lions in this country are few in number, and in the hilly districts about Caubul they are small and weak, compared with those of Africa. Tigers are much more common, as are wolves, hyenas, jackals, foxes, and hares; and in winter the wolves are extremely troublesome, when whole troops of them attack cattle, and sometimes men. The bears that haunt the woody mountains seldom quit them unless when the sugar-cane is planted; these are of two kinds, the black bear of India, and the other of a dirty white or yellow. In Caubul wild boars are rare; and the wild ass is confined to one part of the kingdom. Among different kinds of deer is the elk; but the antelope is only found in the plains. The most remarkable of the deer is distinguished by the size of his horns, and the strong, but not disagreeable smell of his body. The wild sheep and goat are common on the eastern hills, and among other undomesticated animals are porcupines, hedge-hogs, monkeys, mungooses, ferrets, and wild dogs. The

king of Caubul has a few elephants, but they are all brought from India, and neither that animal nor the rhinoceros is to be found in his dominions. The horses are in general fine, and about *Baumium* a very strong and useful breed of ponies, called *yauboos*, are reared. Mules being little used, the camel here, as in other places, is mostly employed for carriage; the dromedary abounds in the plains, but more in the sandy parts; this is the tall long-legged animal common in India. The Bactrian camel, lower than this by a third, is very stout, covered with thick shaggy black hair, and has two distinct humps, whilst the dromedary has but one. Buffaloes are found in many parts of Afghaunistan. The ox is used to plough all through Caubul, except in Bulkh, where horses are so common; the former resemble the ox of India, in having a small hump. The sheep here, called in Persian *doomba*, have tails a foot broad, almost entirely of fat, in other respects they resemble the sheep of England, and are a handsomer and better species than that of India. Goats are tolerably plentiful, and some of them have remarkably long and twisted horns. The greyhounds of Afghuanistan are excellent, and a long-haired species of cat, called boorauk, are exported hence in great numbers, and called Persian cats. Of eagles, there are two or three kinds, and many of hawks; and a large grey short-winged bird, called *bauz* in Persian, and *kuzzil* in Turkish; this resembles the goshawk; the *shaukeen* is taught to soar over the falconer's head, and strike the quarry as it rises; the chirk is also trained to strike the antelope, fasten on its head, and retard it till the greyhounds come up. Of game for hawking, there is no want; pigeons, doves, crows, sparrows, are common to all countries, but cuckoos, which are rare, and magpies unknown, in *India*, are abundant in the colder climate of Af-

ghaunistan. The snakes are mostly innocent, but the scorpions of Peshawer are notorious for their size and venom; the rivers here are not infested with crocodiles. Though locusts have often been seen in great flights, the calamity of famine has very seldom been felt; and excepting in Seestaun, musquitoes are less troublesome than in India; but a kind of gad-fly is such a pest to horses as frequently to occasion their death. Mr. Elphinstone remarks, in respect to vegetables, that many of our European trees are common in Afghaunistan, and most of our finest fruits grow wild in different parts of that country. The commonest trees in the mountains are pines, one of which, called the *jelgoozeh*, bears cones larger than artichokes. Cedars, and a very large species of the cypress, also grow in the mountains. The pistachio tree grows wild in Hindoo Coosh, and on the plains the commonest trees are the mulberry, the tamarisk, the palm, and the willow, two of the latter are called the red and the green willow. Many bushes are found bearing the barberry, the *umlook*, the goorgooreh, &c. besides wild grapes on the hills, and the anemone grows here to such a height as almost to entitle it to the name of a tree. Many English flowers are found wild, and the gardens produce roses, jessamines, narcissuses, hyacinths, tuberoses, poppies, &c. Some gold and silver has been found, with iron, lead, and antimony; and saltpetre is every where made from the soil.

Bulkh, or Bactria, situated behind the Hindoo Coosh, is a part of Toorkistaun, and is famous for its horses. Being claimed as a tributary province of the Afghauns, like others situated at a distance, it is either really or nominally so, according to the power of the reigning monarch. Mr. Elphinstone says, by all the Asiatics, the city of Bulkh is considered as the oldest city in the world, being distinguished by the title of *Omool Belaud*, the mother

of towns. Only one corner of it is now inhabited, though its ruins cover a great extent, and are surrounded by a wall. The flat, fertile, well cultivated country around it, contains 360 villages, watered by eighteen canals, from a reservoir in the Paropamisan mountains. The inhabitants are chiefly Usbeck Tartars, or Turcomans, from whom the Turks originally sprung. Kullich Ali Bey, the present ruler of Bulkh, affecting to be very devout, always walks in the street, lest, if he rode, his feet might be higher than the heads of true believers. The Usbecks are described by Mr. Elphinstone as short stout men, with broad foreheads, high cheek-bones, thin beards, and small eyes; their complexion clear and ruddy, their hair black. They wear a shirt and trowsers of cotton, a loose tunic of silk or woollen cloth, bound with a girdle, and a gown of woollen cloth or felt, over it; a cap of broad cloth, lined with fur for the winter, or a pointed silken cap, called a calpauk, with a large white turban over it. Both men and women wear boots; and the dress of the latter only differs from the former, in being somewhat longer; they wear gold and silver ornaments, and plait their hair into a long queue, hanging down like the Chinese. Their favourite dish is said to be horse-flesh and mare's milk, made into *kimmiz*; they drink tea boiled with milk, and use oil, made from the fat tails of the Doombeh sheep. They live partly in houses, and partly in tents; but horses are so common, and pasturage so plentiful, that every Turcoman has his horse, and beggars travel on horseback. Mr. Elphinstone thinks the city of Bokhara equal in population to Peshawer, and consequently superior to any in England, excepting London, and abounding with caravanseras and colleges; and to Bulkh, he assigns a million of inhabitants.

The cellars, that in Peshawer are calculated as *retreats* from the heats of summer, form a very

striking peculiarity in the houses of this city. One of these, under a house, is described as a spacious and handsome hall of burned brick and mortar; and another, as being exactly of the same plan and dimensions of the house itself, with the same halls and the same apartments, in two stories, as above ground. What light was here, came from broad low windows, near the top. Some of these cellars are furnished and painted in the same manner as the rooms above, and have a fountain in the middle of them.

After entering the plain of Peshawer, the Caubul river loses a great deal of its violence, but is still rapid, though, after breaking into different streams, they join again, having received a river running from the valleys of Punscora and Swaut. All these waters, collected, enter the Indus a little above Attok. As the Caubul river is fordable in many places, it is reckoned inferior to the Indus, which was actually forded in the winter of 1809, above the junction, by Shauh Suga, and his army; but this was talked of as a miracle wrought in the king's favour.

The police of Peshawer, when Mr. Elphinstone was there, was very strict. The officers go the rounds very often in the course of the night, and the gates in each quarter of the town are closed at a certain hour. After the king's band has done playing, between eleven and twelve, any person going about, is liable to be taken up, especially if he does not carry a light with him; but at day-break, when the king's band begins playing again, these restrictions are no longer in force. In this country, the day is said to commence at *sehr*, a little before morning twilight, and this is the first hour of prayer; the next period, is sun-rise; then comes *chaust*, or luncheon-time, about eleven o'clock; *neemroz*, or noon, is an hour prescribed

for prayer, as is likewise four in the afternoon, when a man's shadow is as long as himself. *Shaum* is another time for prayer, soon after sunset; but the last is at the end of twilight. The day, however, is divided into twenty-four hours, reckoning from six in the morning till six in the evening, and then beginning again. The year, as in Europe, they divide into four seasons, commencing with the vernal equinox, when the spring is considered to begin. The common people in the towns generally rise at sehr, and go to their prayers at the mosques; they then return to their shops, which are distinct from their houses. In some parts, they take a light breakfast; but at eleven o'clock, they always eat their luncheon of bread, vegetables, curds, or meat. After this, in summer time, many retire to rest for two hours. Their great meal, called *shaumee*, is always after the last prayers; those who do not bathe regularly twice a week, always do this on Fridays; and in the towns in the cold country, they use the hummum, or hot bath. The entrance money is less than a penny; and all the operations of the bath, including shaving, burning the hair off the body, and dyeing the beard, costs no more than three-pence halfpenny. During a part of the day, when the baths are appropriated to the women, no man is allowed to approach them. Besides bread, rice, flesh, and vegetables, the food of the common people is always kooroot, or dried curds pressed into hard lumps, which, when scraped down and mixed with milk, is a favourite dish with the Afghauns; but to Europeans, it seems sour and unpalatable.

Provisions are not only cheap, but the people enjoy the luxury of a great superabundance of fruit. At Caubul, grapes are considered dear when they are more than a farthing a pound; pomegranates are little more than a half-penny a pound;

and apples and apricots are equally cheap. Vegetables are so low in price, that the smallest piece of copper-money will purchase ten pounds of spinage, and twenty-five of cabbages, carrots, &c. Even ice is within the reach of the poorer people; but a favourite food at Caubul, &c. is fullohdeh, a jelly strained from boiled wheat, and eaten with the expressed juice of fruits, and ice, to which cream also is sometimes added. In winter, living is dear at Caubul, where warm clothing, and stoves in the houses and shops, being necessary, many of the poorest people emigrate to the eastward, and remain there till the spring.

The most considerable amusement here arises from what is called *sail*, or a passion for *prospects*. On Fridays, when the shops are shut, should the season permit, the people leave the baths, dressed in their best, and form parties to some hill or garden, when a kind of *pic-nic* subscription procures an ample supply of provisions, sweetmeats, and fullohdeh. The day is then spent in promenading about the gardens, eating the fruit from the trees, smoking, playing at backgammon, &c. or in listening to the singing and playing of the musicians, hired for the purpose. Some of the inhabitants of Caubul make parties to go as far as the rich valleys of Cohdaumun, a distance of thirty miles, where the gardens are innumerable. From Peshawer, the great resort is to the banks of the Budena rivulet, which, from the mild nature of the climate, continues nearly all the year; whilst at Caubul, the winter parties are engaged to hunt wolves, or to shoot at marks. Here the people often have singing and playing in their houses, and also delight in fighting quails or cocks, and various sorts of games and sports.

Speaking of the mode of wrestling among these people, Mr. Elphinstone observes, it would take a

deal of time to describe those exercises, or the innumerable postures which wrestlers are taught to assume. "In one of these, the performer places himself on his hands and toes, with his arms stiff, and his body horizontal, at a distance from the ground. He then throws his body forward, and at the same time bends his arms, so that his chest and belly almost sweep the ground. When his body is as far thrown forward as possible, he draws it back to the utmost, straightens his arms, and is prepared to repeat the motion. A person unused to this exercise, could not perform it ten times without intermission; but such is the strength it confers, when often used, that one English officer was able to go through it 600 times without stopping, and this operation he repeated twice a day."

Another exercise is, whirling a heavy club round the head, in a way that requires the exertion of the whole body. It is either done with one immense club, held in both hands, or with a smaller club in each.

A third exercise is, to draw a very strong bow, which has a heavy iron chain, instead of a string. It is first drawn with the right-hand, like a common bow, then thrown over to the right, drawn with the left-hand, and afterwards pulled down violently with both hands, till the head and shoulders appear between the bow and the chain. This last exercise only operates on the arms and chest, but the others strain every muscle in the frame. The degree to which these exercises increase the strength is incredible: fatiguing for the first few days, a pleasurable feeling is sure to succeed, and a sensation of lightness and alacrity, which lasts the whole day; so that no man that performed them long, could fail of having a large chest, fine limbs, and swelling muscles; as such, they are recommended as "one of the best inventions which Europe could borrow

from the East, and having a striking resemblance to the gymnastic exercises of ancient Greece."

People in easy circumstances go out to sit in shops and hear the news, or the tales and ballads in the streets, or to chat with their friends in the market-place. The gardens of the Fakeers, instead of being places of austerity, are the resort of many idlers, especially of those who smoke intoxicating drugs. The same description of persons often drink wine in the evening, and have people to dance, sing, or exhibit feats of activity. The common people in the Afghaun towns wear the dress and retain the customs of that part of the country to which they belong; but notwithstanding the diversity of their habits, language, and religion, they live in perfect harmony, the Sheahs and Soonees excepted, and even some of these associate and intermarry with each other.

The houses of the great are all enclosed by high walls, and, besides lodgings for servants, contain three or four courts generally laid out in gardens with ponds and fountains. One side of each court contains a building comprising various small apartments in two or three stories, and some large halls in the centre of the building, rising to its whole height, supported by tall wooden pillars and Moorish arches, carved, ornamented, and painted like the rest of the hall. The upper rooms open into these halls by galleries, and which are also decorated by pillars and arches. The halls being only separated by pillars and sashes of open wood-work, can always be thrown into one by the removal of the sashes. The back of the innermost is a solid wall, in which is the fire-place, and among the small rooms on the other sides of the court-yards, are some which are fitted up with glass windows for cold weather. The doors in winter are covered with velvet curtains, embroidered cloth, and brocade. Each room has also

a recess in the wall, richly painted, and set out with glass bottles of various coloured pickles and preserves. The poor ornament these recesses with china cups, containing fruit for winter, and their curtains are made of quilted chintz or canvass, painted with birds, beasts, flowers, &c. in oil. The pictures in the possession of the rich, are mostly done in Persia; and their rooms are generally ornamented with carpets and felts, or carpets of highly wrought shawl; but the expense of these is enormous. The felts for sitting on are spread close to the wall all round the room, except at the entrance, which in the halls is always at one end. The harem or seraglio is in the innermost court; but though it has a separate entrance, it communicates by a private passage with the apartments where company are received. The great imitate the Persians in their dress; but the shawl round the waist is of a kind seldom seen either in India or England; it is wrought all over, is long, and about a foot and a half broad. A good one can scarcely be purchased under 150 or 200*l.*; the shawl worn round the head is of the same kind as those worn by ladies in England. The boots and the swords are of the Persian form. All ranks go unarmed, except at court, or on a journey. The most remarkable part of the ladies' dresses, which are Persian, are their pantaloons of stiff velvet, and their jackets that resemble those of English dragoons, having three rows of buttons, &c. In visits, the place of honour is in the corner of the room opposite the entrance. The owner of a house advances to meet a superior, but only rises in his place to receive an equal; to an inferior, he only rises from off his hams to his knees. Much apparent state is used in the great houses in the country, but persons of opulence in Caubul seem to pique themselves more upon the order and silence of their attendants, than *upon* their number or splendour. In India, the

coming of a great man may be known whilst he is a mile off, by the shouting of his attendants, by blowing of trumpets, and beating of drums; but in Caubul a nobleman mounts his horse, alights, and is in your house before you are aware of his approach. The great do not get up till sun-rise, when they occupy themselves with prayer, and reading the Koran or other religious books. They then breakfast upon bread, butter, honey, eggs, and cheese, and after this attend court, where they sit in the apartments assigned them, and transact business till chausht. Those who are most employed have this luncheon brought to them at the palace; but the generality go home to it, and, in summer, take their usual nap afterwards. Repairing to court a second time, they return home and amuse themselves till a late hour: when dining, many of them drink wine; but chausht is the meal to which they usually ask strangers. Those who are not employed in this way, do not want the means of filling up their time; for though their lives are more austere than those of the common people, they have recourse to hawking and hunting; others read, or employ persons to read to them. Reading is here a profession, and the *Shauh Naumeh*, the great heroic poem of Ferdausi, has a large class of readers called Shauhnameh Khoons, who make a business of reading or reciting the fine passages in it with proper emphasis and action. Others employ Persian or Pushtoo singers, and amuse themselves with chess, backgammon, or cards; or they retire to their gardens near town, where they have large parties. The dancing girls here are incomparably superior to those in India, in face, figure, and performance.

The climate and productions of Afghaunistan are as varied at its surface. It embraces every degree of temperature, from that of the mountains clothed in perpetual snow, to that of burning sands visited

by the fatal *simoom*, and the delusive *siraub*, while the central parts, broken into hill and dale, enjoy a middle temperature; but the average heat of the year, Mr. Elphinstone observed, does not reach that of India, nor the cold that of England. At Peshawer, when Mr. Elphinstone was there, frost continued through the winter to the first week in March, when the peach and plum trees began to blossom; the apple, quince, and mulberry-trees began to shoot in the same week, and before the end of the month they were in full foliage. Early in April, the barley was eared, and was cut the first week in May. The heat in summer, unless where checked by the snowy mountains, is intolerable; in Damaun, it is oppressive both night and day; and here, before the people go to bed, they are obliged to soak their clothes in water, or at least every man has a vessel of water by his side when he lies down. In Sewee, the temperament is so excessive, that it is generally compared by the natives to that of the infernal regions.

Of the Afghauns, the original inhabitants of Caubul, very little seems to be known; but that little is exceedingly interesting. Besides what Mr. Elphinstone has related on the subject, there is a translation of a Persian historical fragment in the second volume of the Asiatic Researches, in which the descent of the Afghauns is traced from the Jews: Afghan, being said to be the son of Berkia, the son of Saul: he is represented as a man distinguished by great corporeal strength, who established himself and his progeny in a state of independence in the valleys formed by the numerous ramifications of the Hindoo Coosh. To this account the president of the Asiatic Society added, "This account of the Afghauns may lead to a very interesting discovery. We learn from Esdras, that the ten tribes, after a wandering journey, came to a country called *Arsareth*, where we may suppose they settled. Now the

Afghauns are said by the best Persian writers, to be descended from the Jews; they have traditions among themselves of such a descent; and it is even asserted, that their families are distinguished by the names of Jewish tribes, although, since their conversion to the Islam, they studiously conceal their origin. The Pushtoo language, of which I have seen a dictionary, has a manifest resemblance to the Chaldaic, and a considerable district under their dominion is called Hazareh, or Hazaret, which may easily be changed into the word used by Esdras. I strongly recommend an inquiry into the literature and history of the Afghauns."

For this task, Mr. Elphinstone avows his inability: their own accounts of their origin, to him appeared to be fabulous; but all their histories, he says, begin with relating the transactions of the Jews from Abraham down to the captivity: this narrative, he adds, appears to agree with that of the other Mahomedans, and that, although interspersed with some wild fables, it does not essentially differ from Scripture. Sir John Malcolm also observes, that almost all the Mahomedan writers claim this descent for the Afghauns, and that he himself possessed a genealogical table, in which it was attempted to prove, that all the principal families of Afghaunistan, were direct descendants of the kings of Israel; but though they differ remarkably in their personal appearance, dress, customs, and language, from the Persians, the Tartars, and the Indians, yet as the Pushtoo has no affinity with the Hebrew, as he *understands*, he seems to lay little stress on the written traditions of their origin. But the missionaries of Serampore, in the account of their proceedings down to June, 1814, differ very widely on this point from Sir John Malcolm and Mr. Elphinstone, as these learned men state distinctly, "that the Pushtoo language, into which they have nearly translated the whole of

the New Testament, contains a greater number of Hebrew words than is to be found in that of any nation in India;" that the Pushtoo and Balochee appear to form the connecting link between those of Sungskrit and those of Hebrew origin; that a learned Afghan says, his nation are, "Ben Israel, but not Yuhode; sons of Israel, but not Jews."

The Afghaun nation was originally divided into four principal tribes, who are again divided into clans, and subdivided into petty chie tainships or khails, and further into families, each forming a little commonwealth within itself. The khauns are chiefs of tribes, and are said "to compose a kind of clannish commonwealth." The general law of the kingdom is that of the Koran; but they still preserve their own customary code, called the Pooshtoonwulle, which, in the true spirit of the ancient Jewish legislator, authorizes the injured party to retaliate on the aggressor, by exacting "an eye for an eye, a tooth for a tooth." He may even wreak his private vengeance on a relation of the offender; and thus quarrels become hereditary, and frequently for several ages. Criminal offences, however, are generally tried before a jeerga, an assembly composed of khans, elders, and moolahs or priests; the penalty they inflict, always includes a public apology. In serious cases, a certain number of young women from the family of the criminal are given in marriage to the person aggrieved, and his relations. For a murder, six women are given, with portions, and six without; six also are the penalty of cutting off a hand, an ear, or a nose; and three for breaking a tooth; but equivalents at a very low rate are frequently taken. If an offender flies the country for any serious crime, but at length determines to submit to justice, he has only to throw himself in the way of the offended party, dressed in a shroud, and, offering him a naked sword, to say

that his life is in his power, and propose a compensation, and a compensation is then accepted of course.

The different tribes among the Afghauns have many peculiarities among them; but they are principally those of savage life. The king of Caubul is absolute, and his court is called, "the gate," implying, in the spirit of Oriental adulation, "that a subject ought to intrude no farther into the palace, even in his thoughts." Mr. Elphinstone, however, says, that the Afghaun government is marked by moderation towards its subjects; that the chiefs alone suffer for rebellions; that the Persian practice of blinding or maiming the common people, is unknown. In another place, he says, "the control of the government is scarcely felt, and every man appears to pursue his own inclinations, undirected and unrestrained;" the very converse of British India, where every movement originates with the government or its agents, and where the people absolutely go for nothing." Here, as in India, an Englishman would not meet with people fluttering in white muslins, while half their bodies are naked, but soberly and decently attired in dark-coloured woollen clothes, and wrapped up in brown mantles, or in large sheep-skin cloaks; and he would also admire their strong and active forms, their fair complexions, and European features; their industry and enterprise; the hospitality, sobriety, and contempt of pleasure, which appear in all their habits. Upon the whole, the person who had visited British India, would "reckon the Afghauns virtuous, compared with the people to whom he had been accustomed, and would be inclined to regard them with interest and kindness." The vices of the Afghauns, Mr. Elphinstone says, "are revenge, envy, avarice, rapacity, and obstinacy; on the other hand, they are faithful to their

death. Upon solemn festivals, for every Mussulman a Caufir has killed, he sticks a feather in his turban; a number of bells worn round the waist is also regulated by the same rule; and no Caufir who has not killed his man is allowed to flourish his battle-axe above his head in a dance. The exasperation of these people against their Mahomedan neighbours, is supposed to have originated on their part from some dreadful cruelties and persecutions; as the Caufirs are represented as a kind-hearted people, easily appeased when in anger, playful, fond of laughter, and altogether of a sociable and joyous disposition. Like the Chinese, the Caufirs shave the head, all but a long tuft that is left on the crown, and pluck the hair from the upper lip, cheeks, and neck; and in their marriage and funeral rites they also resemble the Chinese. The dress of the common people consists of four goat-skins, two of which form a vest, and two a kind of petticoat, the long hair of the skins being worn outwards. Those in good circumstances have a shirt beneath the vest; the women wear the shirt only. The upper ranks wear cotton cloth, or black hair cloth, or the white blankets of Kaushkaur, like Highland plaids, fastened with a belt, and reaching to the knee, with cotton trowsers, worked with flowers in red or black worsted. The women's hair is plaited, and fastened on the top of the head; and over this they wear a small cap, and round it a little turban, ornamented with silver and cowries. Those of both sexes who can afford ear-rings, bracelets, &c. have them of silver; the common people, of brass and pewter. The houses here are built of wood; their stools and tables are shaped like drums; their bedsteads of wood and leather thongs. Unlike other Asiatics, the Caufirs cannot sit on their haunches, but stretch out their legs like the *Europeans*. Their wine, which is of several sorts,

they drink out of large silver cups, and are so hospitable, that on hearing of the approach of a stranger, they run out to meet and invite him in. He is expected to visit every one in the village, and to eat and drink with all of them. Their favourite amusement is dancing, in which all ages and sexes join; in this they flourish the battle-axe, and beat the ground with great force, accompanied by the quick and wild music of the pipe and tabor.

CHAP. XV.

Nepaul, the present boundary between our Indian possessions and Persia—Mission of Colonel Kirkpatrick—A happy Valley—Khatmandhu—Khirlipoor—Climate of Nepaul—Fever, called the Owl—The Goitres—Mines—Cattle—Occupations—Make of the Inhabitants—Government—Trade—The Newars—The Nepaul Army—The Pundits—Government—The Nepaul War—Forest called the Veil—The Rhaptee—A Dhurumsula—The Cheeapany—Captain Webb—A decisive Battle—Thibet, or the Teiba—The Seeks or Sikhs—Sir John Malcolm—Nanac—Valour of the Sikks—Persons described.

THE interesting kingdom of Nepaul, the only boundary at present between our immense possessions in India and the empire of China, was a line which no Englishman of any note had penetrated till the close of 1792, when an opportunity was unexpectedly presented to the British government in India, of removing the veil which had long separated the two countries. The court of Pekin, resenting certain encroachments which had been made by the governments of Nepaul upon the rights of the Lama of Thibet, whom the Emperor of China

had for some time taken under his protection, or, in other words, subjected to his yoke, came to the resolution of punishing the aggressor; and, for this purpose, detached an army, which passed the mountains of Thibet, penetrated nearly to Khâtmândû, the capital of Nepaul; and, in the minority of the rajah, alarmed the regency into an application to the British government for their interference. That government now beheld, for the first time, the singular spectacle of a numerous Chinese force occupying a position, which, from the heights of Dhyboon, commanded a distant prospect of the valley of the Ganges, and of the richest of the East India Company's possessions. The necessity of conciliating the Chinese government, and of watching over our interests on the other side of Asia, prevented our military interference; but Colonel Kirkpatrick was sent as a mediator, to see if it were possible, by any diplomatic arrangements, to put an end to the differences which subsisted between the two nations. The ambassador, however, arrived too late; the regency of Nepaul was intimidated by the danger; and conditions were entered into with the Chinese, extremely unfavourable to the independence of the country. The residence of Colonel Kirkpatrick extended only to a few weeks; and during a considerable part of that little time, he was confined with a fever.

Nepaul is one of those elevated and happy valleys that, like Cachmeer, are enclosed in the great range of secondary mountains, which branch out towards the south and the west, from the gigantic ridge of Himmaleh and the lofty regions of Tartary. On the eastern side, the possessions of the Ghoorkhali, or late reigning family, are bounded by Bochtan, or the country of the Deb Rajah; to the south-east they touch upon our districts of Rungamuthy and Coochbehar; on the north-east the are divided

from Thibet by the alpine ridge, in which the passes of Phullak and Khooti are situated. To the southward, the Nepaul territories are bounded by the Purgunnahs of Durbungah, Tirhoot, and Ghemparum. To the south-west is Bulrampore or Goruchpore; adjoining to which is the tributary principality of Bootwal. To the westward, the Nepaul borders touch on various parts of Oude; and to the north-west are divided from some districts of Rohilcund by the Almorah Hills. To the north-west they are bounded by the dominions of the rajahs of Seringur and Siremor, and by parts of Thibet; all of them situated between the snowy ridge of Himmaleh. While the Nepaul territories include, between their eastern and western limits, no less a space than twelve geographical degrees, they extend only two degrees from north to south, and for the most part exhibit a slip of even less than a degree in breadth.

Khâtmândû, the capital of Nepaul, stands on the eastern bank of the Bishmuthy, along which it runs for a mile. Its breadth is inconsiderable, no where exceeding half a mile. The most striking objects which it presents to the eye, are its wooden temples. These buildings are not confined to the body of the town, but are scattered over its environs, and particularly along the sides of a quadrangular tank or reservoir. Besides these, Khâtmândû contains several other temples on a large scale, and constructed of brick, with two or three sloping roofs, diminishing as they ascend, and terminating in pinnacles, which, as well as some of the superior roofs, are splendidly gilt, and produce a very picturesque and agreeable effect. The houses are of brick and tile, with pitched roofs towards the street. They are frequently surrounded by wooden balconies of open carved work, and of a singular fashion; the front piece, instead of rising perpendicularly, projecting in a sloping direction towards the eaves of the

roof. They are of two, three, or four stories, and generally of a mean appearance. The streets are narrow and filthy. Khâmândû, with its dependent towns and villages, may contain about 22,000 houses; but the town itself, if ten people be allowed to a house, which is thought a low computation, it is believed it does not contain more than 50,000 persons. The next most considerable towns are Patna and Bhatgong, and Khirtipoor; the reduction of which last place cost the Ghoorkhali so much trouble, that in resentment of the resistance made by the inhabitants, he cut off all the men's noses. To perpetuate the memory of this glorious exploit, the clement sovereign ordered the name of the place to be changed to Naskatapoor, which signifies the town of men without noses.

The most northerly part of Nepaul scarcely lies in a higher parallel of latitude than 27 degrees and a half; yet this valley enjoys (in certain respects) the climate of some of the southern parts of Europe. The tops of the surrounding mountains are sprinkled with snow for several days together during winter; and it sometimes falls in the valley below: a hoar frost commonly covers the ground in that season; but though the cold is occasionally, for three or four months, severe enough to freeze the pools and tanks of standing water, yet the rivers are never frozen. Nepaul seems to be indebted for its favourable climate entirely to its great elevation; for though lying in the vicinity of a region buried in eternal snow, its temperature is little affected by that circumstance; since, besides the shelter it derives from the interjacent mountains, it is affirmed, that a north, or *Himmaleh* wind, never blows in this valley, except now and then in transient gusts. The height of Nepaul, above the level of the sea, as indicated by the barometer, cannot be less than 4000 feet; *and* yet the thermometer, during the stay of Colonel

Kirkpatrick, was once at 87 degrees. A little after sun-rise, it commonly stood between 50 and 54; never lower than 47; and at nine in the evening, fluctuated from 62 to 66. The mean temperature from the 17th to the 25th inclusive, was 67 degrees. The seasons of Nepaul are pretty nearly the same with those of Upper Hindoostan. The rain commences a little earlier, and sets in from the south-east quarter: it is usually very copious, and ends towards the middle of October. The rivers are, at this season, very subject to overflow their banks.

In describing the climate of Nepaul, we must not confine ourselves to the valley; a few hours' journey enables its inhabitants to pass out of it at pleasure, by ascending the sides of the mountains, through a considerable variety of temperatures; and in three or four days they may exchange (by moving from Noakole to Khenoo) the heat of Bengal, for the cold of Russia! It is not impossible that a short residence in Nepaul would, in all disorders proceeding from relaxation, prove quite as effectual as a voyage to Europe; and the patient would enjoy the inestimable advantage of proceeding from one climate to another, till he had found that which was best suited to his case. There are few cases, perhaps, that would make it necessary for an invalid to seek a higher climate in winter, than that of the valley of Chitlong; or in summer, a more elastic air than that which he would breathe on the summit of Chandraghiri, a summit whose spontaneous productions are the raspberry, the mulberry, the walnut, and the peach; and where it is probable the fruits and esculent vegetables of England, might easily be cultivated. The salubrity of the more elevated summits, is abundantly proved by the looks of the inhabitants. The fever called the *owl*, is confined to the lowest valleys; but this is not the case with regard to the guttural tumors, known in Hindoostan by the

name of *ghaigha*, and in Nepaul by that of *ganea*, and which appears to be the same with the *goitre* of the Alps. These *goitres*, in Nepaul, are believed by many of the inhabitants, to be an effect of imagination in their pregnant women, who are constantly exposed to the disgusting sight of the protuberant pouches of monkeys, with which the sacred grove of Gorja-sirre swarms, and which it would be an act of the greatest impiety to dislodge.

It was formerly a very prevalent idea among the people of Hindoostan, that Nepaul contained gold mines. It is pretty clear, however, now, that (except the small quantity sifted out of the sands of certain rivulets which pass through, without rising in the Nepaul territories) the latter produce not a grain of gold. The iron of Nepaul is, notwithstanding, admirable. In copper, they have been undersold by the Europeans; so that metal, found and smelted in England, and transported across half the habitable globe, is sold at a rupee per seer; while the Nepaul copper, found contiguous to the very market, cannot be afforded at a less price than a rupee and a half per seer.

The houses in Nepaul are all built of brick; because the use of stone (though every where to be procured within an easy distance) would be intolerably expensive in a country not admitting either of wheel carriages, or of conveyance by water. Hence, notwithstanding the great plenty and variety of stones adapted to the purposes of building, which are to be met with in this country, among which are some kinds both of marble and jasper; the sight of a stone edifice or structure of any kind, is more uncommon in Nepaul than in Bengal. There is said to be a very considerable mass of rock crystal near Ghoorkha; and limestone, as well as slate, seems to abound every where. There are, however, no limekilns in this country; the cement commonly employed being mud, which the natives pretend

answers, in their moist climate, better than lime mortar.

The cattle of Nepaul, generally speaking, do not seem much superior to those commonly met with in Bengal, and the upper provinces. The honey is excellent; not so the cabbages or peas, the only vegetables which the ambassadors met with, and both of which are represented to be of the very worst kind. Among the productions of this luxuriant soil, are to be reckoned the tooral, a species of yam; and the kuraili, a kind of wild asparagus. These form a considerable part of the subsistence of the poorer sort of the people.

The inhabitants consist principally of the two superior classes of Hindoos, and of a race called the Newars, who are probably of Tartar or Chinese origin. The former of these (who compose the army of the state, and engross all situations of trust, whether civil or military) are found dispersed promiscuously throughout the country. The Newars are confined almost entirely to the valley of Nepaul Proper. The Denwars and Mhanjees are the husbandmen and fishers of the western district; and the Bhootias occupy (generally speaking) such parts of the Kucha as are included in the Nepaul territories. The Bhanras are a sort of separatists from the Bhootias: they are supposed to amount to about 5000. They shave their heads like the Bhootias; observe many of the religious rites, as well as civil customs, of these idolaters; in a dialect of whose language, they are said to preserve their sacred writings. To the eastward, some districts of Nepaul are inhabited by tribes, of which little more is known than the name. The Newars are divided into several castes, or orders; most of which seemto have derived their origin, like those among the more ancient Hindoos, from a primitive classification, according to trades and occupations. The total population is estimated at about half a million.

As Nepaul has been ruled for many centuries past by Rajepoot princes, and as the various classes of Hindoos appear at all periods to have composed a great part of its population, we are naturally prepared to find a general resemblance in manners and customs between this part of its inhabitants, and the kindred sects established in the adjacent countries. The distinctions which separate them, whether in point of manners, customs, or dress, are so faint as to be scarcely discernible, and are infinitely slighter than might have been expected, when it is considered that Nepaul is the only Hindoo country that has never been disturbed by the Mussulman power. Between the Newars indeed, and the Hindoo inhabitants of Nepaul, there are, however, very essential differences; all of them abundantly proving, that they are an insulated race of men, whose origin is not to be traced to any of the nations immediately surrounding them. They are a peaceable, industrious, and even ingenious people; much attached to the superstition they profess, and tolerably well reconciled to the chains of their Ghoorkali conquerors, although these have not condescended to conciliate them by the means which their former conquerors adopted; who, among other compliances with the usages of the Newars, made no scruple of feeding on the flesh of buffaloes. The courage of this race is spoken of very slightingly by the Parbutties, or Hindoo mountaineers; and they are very rarely employed in the armies of the empire. Their occupations are agriculture, arts, and manufactures. Their modes of husbandry prove them to be capable of great labour; the burdens which they carry, shew that they possess great corporeal strength: while many of their mechanical operations evince that they are well skilled in the useful arts. They are, in general, of middling size, with broad shoulders and chests; very stout limbs; round, and rather flat faces; small eyes; low, and somewhat spreading

noses; and open and cheerful countenances. Many of the women at Bhatgong have a florid tint upon their cheeks: for the most part, however, their complexion, like that of the men, is between a sallow and a copper colour. It is remarkable enough, that the Newar women (like those among the Nairs) may have as many husbands as they please, being at liberty to divorce them continually on the slightest pretences. The popular religion of Nepaul differs in nothing from the Hindoos, established in Bengal, except in so far as the secluded nature of the country may have tended to preserve it in a state of greater purity.

The government of Nepaul, like that of all Asiatic governments, is despotic. The chautra is the prime minister of the rajah, to whom he is invariably akin. He transacts the business of the country, without forgetting himself; for besides the jaghires, he has eight annas on every kaith or rue plantation throughout the country. These kaiths are again fleeced by the four kâjees, or lords of the treasury, at the rate of one rupee per kaith. Next come the sirdars, or military commanders; and they have two annas per kaith. Two more are paid to the khardars, or secretaries. The kupperdar has the care of the rajah's jewels and wardrobe. To these, as the principal officers of the Nepaul government are to be added, the tichsáli, or superintendant of the mint; the dhurma-udhibihar, or chief judge, an officer, whose fees are said to be very great. The law in Nepaul, or the administration of it, is so indifferent, that Behadur Shah is said at one time to have entertained the project of applying to our government for a code of laws, with a view to the better regulation of the country.

The trade of Nepaul is by no means so extensive as it might soon become, under proper regulations. Some of the restraints by which it was shackled, have been removed by the treaty concluded with the

Company in 1792; but it still languishes under several very impolitic restrictions; originating partly in the jealousy, partly in the ignorance, of the Nepaul government; but attributable also, in a great degree, to the monopolies which certain uluts, or mercantile gossairs, have long been in possession of, and labour to preserve, by every corrupt and insidious mean in their power. If it were not for this species of obstacle, there is reason to believe, that an extensive trade might be carried on between Thibet and the Company's dominions, by way of Nepaul, highly beneficial both to the government of the latter, and the commercial interests of England. The exports of Nepaul are elephants, elephants' teeth, rice, timber, hides, ginger, terra japonica, turmeric, wax, honey, resin, fruit, pepper, spices, ghee, lamp oil, and cotton. The duties on the Company's trade to Bengal are regulated by the treaty before mentioned. The duties on articles passing between Thibet and Nepaul are enormous. The Company import into Nepaul woollen goods, chintzes, shawls, raw silk, gold and silver lace, carpets, cutlery, cloves, sandal wood, alum, quicksilver, dying woods, tin, zinc, lead, soap, tobacco, coral, &c.

The Newars, who are almost the only artisans, appear to be acquainted with most of the handicraft occupations of their Behar neighbours. They work very well in iron, copper, and brass, and are particularly ingenious in carpentry; though it is remarkable they never use a saw, but divide their wood, of whatever size, by the chisel and mallet. They export to the southward some of their brazen utensils. They gild extremely well, can cast bells of a large size, make paper, distil spirits, and prepare fermented liquors. The silver brought into Nepaul by way of Thibet, must be brought to the mint, as no silver is allowed to pass into Hindoostan. In exchange for his silver, the merchant receives rupees, and loses *from* ten to twelve per cent. by the transaction; four

per cent. on account of coinage, and eight per cent. from alloy. Gold has usually been a monopoly in the hands of government, who oblige the dealers to sell at the mint at a very reduced rate. The government is supposed to be rich; of the strength of their army, very little is known; and their artillery is contemptible. The irregular troops are armed with matchlocks, bows, and arrows. The regulars are clothed somewhat in the slovenly manner of the Purgunnah sepoys, formerly in the Company's service; with this difference, that the soldiers have no uniform dress, some appearing in blue, some in green coats. They are all armed with muskets, but not all fit for service. They are, however, brave, and capable of sustaining great hardships, as was abundantly manifested in the return of the Nepaul army from Diggereheh, or Teshoo Loomboo, in the year 1790; when, encumbered with the spoils of that city, they were induced, by various considerations, though the winter was considerably advanced, to take the Khartah and Huttea route, instead of the ordinary one by Koote. In short, in crossing that ridge of mountains, which stretches in a south-east direction from the vicinity of Koote, to the country of the Limbooas, and of the Dewa Darmah; it was with the utmost difficulty and danger that they penetrated through the snow, with which their track was covered, to a depth that proved fatal, in several instances, to the slightest false step. They were in this dreadful situation for five or six days, during which they were obliged to pass the night on the bare snow, after hardening it for that purpose as well as they could, though their labour was sometimes scarcely over, when a fresh fall would nearly bury them. The loss of the army in this retreat, which was conducted by Damoordur Paudi, and Bem Shah, is said to have amounted to upwards of 2000 men; great numbers of whom appear to have been

frozen to death. The remedy so common and so effectual in the northern parts of Europe and America, in frost-bitten cases, was unfortunately unknown to these people, who, on its being mentioned to them, lamented bitterly that they had not been acquainted with it, when many of their companions were daily obliged to be abandoned in this wretched condition, while others deemed themselves happy to escape with the loss of their fingers and toes.

The pundits of Nepaul are not inferior to their brethren in such branches of science as are cultivated in Hindoostan. Astronomy, and its evil concomitant, judicial astrology, appear to be their fervent studies. There is, perhaps, no place in India, where a search after ancient and Sanscrit manuscripts, in every department of learning, would be more successful than in the valley of Nepaul, and particularly at Bhatgong. Colonel Kirkpatrick quotes an instance of a single private library, amounting (according to his information) to 15,000 volumes. The Sanscrit is considerably cultivated by the Nepaul pundits: there are, besides, eight vernacular languages spoken in the dominion of that kingdom.

Besides his own immediate estates, there is hardly any division of the Ghoorkali conquests, in which the prince has not appropriated a greater or smaller share of the lands to himself. Some of these estates are cultivated by husbandmen, with whom he equally divides the produce; others are managed by agents of his own, and tilled by the neighbouring husbandmen, who are obliged to dedicate a certain number of days in the year to his service; and others are farmed out. From those of the first description he draws almost all the supplies for the consumption of his kitchen, and the other departments of the household. Birtha estates (rarely given but to bramins) are rent-free, saleable, and hereditary, though liable to be forfeited for certain

crimes. It must be observed, that though, strictly speaking, the sovereign has no claim on the proprietor of such lands for any thing more than his prayers, yet the latter occasionally considers it as prudent to propitiate his prince by more substantial offerings. This is particularly necessary on the accession of a new rajah. The Soona-birtha service is copyhold, renewable on the death of every rajah—a tenure very favourable to loyal opinions. The Kohyra and Bari lands (destitute of springs and rivers) are cultivated by the poor, at a tax proportionable to the number of ploughs and spades they employ. In the Kaith lands, the proprietor divides the rice equally with the cultivator, who is, in his turn, at all the charge of tillage, seed excepted. Many of the Kaith lands yield three harvests; one of rice, one of wheat, and one of an excellent vegetable called tori. The sugar-cane is cultivated a good deal in the Kaith lands. In the generality of Kaith, seed is reckoned to yield from twenty to thirty fold; a fertility not much exceeding that of the best arable land in this island. The plough is scarcely known among the Newars, it being only of late that a few of those occupying the lands about Thankote have been prevailed upon to employ this instrument of tillage, their prejudice against the use of which would seem to originate in the extraordinary reverence they entertain for the bullock; since, though they have no scruple with regard to the buffalo, they deem it the highest sacrilege to approach even the image of the former animal, except in a posture of adoration; insomuch that a malicious person, wishing to suspend the agricultural operations of his neighbour, would be sure to effect his purpose, by placing a stone, or wooden sign of a cow, in the midst of his field. The expenses of the military part of the establishment, are for the most part discharged by the assignments of land; though,

in some instances, the soldier receives his pay either from the treasury or the granary.

The difficulties experienced by our armies, the skill of our officers during the Nepaul war, and the advantages possessed by the natives, who well knew the fortresses and passes of their mountains, are well depicted by another traveller, who, after he had left the plains of Tirhoot, entered the terrace, within the Nepaulese territory, the boundary of which is, since the war, marked by a succession of pillars, and such other precautions as may prevent a recurrence of those disputes which gave rise to hostilities. The terrace is rather an uninteresting tract, flat, and bare of trees; but rice, which denotes the nature of the land, and herds of kine scattered over the country, indicate more pasturage than tillage. The villages are wretched: grass huts prevail, and three-fourths of the poor inhabitants are disfigured with goitres. It is, however, a fine country for sport in the hot months, but here the wild elephants issue at night from the forest, to plunder the rice fields, returning into the deep cover again before morning. To the north, however, the prospect is more inviting. The barrier, or chain of mountains, are probably unequalled in loftiness by any on the face of the earth, and resemble such a bound as Milton describes to have limited Paradise. Somewhat above the level of the terrace, the fringe of the great forest presents a dark gloomy border, no unworthy contrast to the snowy heights of the scene. This forest the Nepaulese used to denominate their veil, which, once intruded on by strangers, would endanger their security. Above the forest rise the Cherrigaty hills, a name given to express their comparative insignificance, notwithstanding their general height is equal to those on the continent of India. Being *broken* and craggy, they exhibit a striking variety

of light and shade. The next range to these is considered as the second in order, which would be thought really stupendous, if they were not surpassed by the super-eminent Himmalehs, which rear their lofty summits in the pure sublimity of snow-white brightness. Two or three of their peaks stand prominently striking, for their enormous bulk. The general scenery is viewed to the best advantage between dawn and sunrise, as the misty exhalations generally cloud it during the heat of the day. The sun that gilds the white tops of the snowy eminences some time before it is visible to the inhabitants of the plains, still lights then up at the close of day, when darkness prevails over the lower regions. At the entrance of the great forest the tracks of wild elephants are very frequent, and some are also in the more advanced parts of it; for in its depths some of the largest monsters in nature may lie concealed in the deep grass. The principal tree here is a tall straight saul, which is excellent timber; but there is little underwood. The passage of this forest naturally affects the spirits with a kind of melancholy; silence being only disturbed by a monotonous sound like that of the woodpecker, besides the sensation experienced from the knowledge of being in the neighbourhood of wild beasts. On emerging from the forest, the other side of the Cherrigaty hills, they present an irregular assemblage, clothed with verdant woods, down to the broad white bed of the Bechiahoh torrent, with a substantial dhurumsalah, or eleemosynary building, for the use of travellers; and these are continued in succeeding stages all the way to Nepaul. Upon an elevated bank, above this bed, is the first village where the inhabitants bear the hill character. In travelling, it is the common practice of the mountaineers never to stir without a breakfast. The ascent over the stony bed of the Bechiakoh, and over the colah or torrent, and up the mountain on

the other side, is grand and picturesque; irregular hills, well wooded, rise on each side, and sometimes a high precipitous bank stands forth prominently bold, as if threatening to detach its loose earthly fragments, loaded with trees, upon the passenger underneath. In some parts tall erect firs grow on the heights and their sides, along with small saul-trees. Near the top of the pass are seen the remains of the stockaded fort, which was turned in a most masterly manner by general Ochterlony, by taking a route which none but an enterprising mind would have attempted. After a short descent on the northern side of the pass, the road continues tolerably level, through a forest of fine trees, to Hetonrah, a miserable village, with a good dhurumsala. Hitherto, but no farther on the road, the way is practicable to carriage cattle; but beyond this, every thing must be transported by men, who must also be subjected to the carrying of provisions sufficient for several days.

The Raptee, above Hetounrah, pursues its course in a contracted channel, between diverging mountains, high, deep, and rude, with rocky precipices, shagged on their sides with woods, whilst their bases are almost choaked with vegetation. It descends with violence over a bed strewed with large stones and rocks, and with a roaring sound, that drowns the loudest voice; its water, over such a bed, where it does not foam, is of sparkling clearness. The way to Bheemsed, ascends this way, situated at the foot of the Cheesapany mountain, a distance of fourteen miles. This bottom knows scarcely more than half of the sun's diurnal course, and from whence a passenger, looking up, long after it has set, through any little opening, may see it shining brightly on the tops of the mountains. The only way here is no other than what nature has left, or what the frequent track of men has made. Whenever the stream is encountered by a bold projection of the hills, to turn it, it is then

necessary to cross the water, the coldness of which, above knee-deep, makes it a very harassing task to repeat more than twenty-three times. The prevalence of the owl fever, during the rainy season, and the passage of a night here, is little short of certain death. From this elevated position of Bheemsed a noble scene is opened to those who look down the course of the Raptee to the lower hills. Beyond this, a glimpse may be caught of the distant plains.

A dhurumsala, during the day, is quiet enough, and may be compared to a caravansera, but towards night, when the travellers flock in, the noise and the crowding commence. These buildings are generally in the form of a square, of four sides, enclosing a court, and consist of two stories, the lower one an open veranda, on pillars, the upper a four-sided gallery. The collection of people above and below, consists of porters, pilgrims, and traders, between the hills and plains, and of miscellaneous characters passing to and fro. From this motley assembly the language heard seems as confused as that of Babel, consisting of all the dialects from the hills to the Bakha of the southern Hindoo and the Ordoo of the Mussulman. Here the water intended for this multitude, conducted down the neighbouring mountain, issues out of a dragon's mouth, in the interior court, and as it unfortunately flows out sparingly, and all this multitude, as well as the villagers, have to seek their water here, the uproar is inconceivable, but the women's sharp voices, as usual, predominate over the baser notes of the men. Then, as all are hungry after breathing the keen air of the mountains, cooking becomes a universal concern, and there are sometimes almost as many fires as there are people, so that the whole building is enveloped in smoke, from which the traveller is only relieved by the necessity of that repose that consequently follows satiety and weariness.

The Cheesapany properly means "the cold-water

mountain;" this is a steep ascent, of about 4000 feet, and generally proves a severe trial of pedestrian bottom. Even the mountaineer is often seen to pause and whistle for breath. Cheesagurhee is an elevated fort, of more fame than importance. The road leads through the gate of this fort, which is studded and strengthened with massy iron knobs, and this is also a kind of toll-house. where the customs are levied. Here is a cold crystal spring, from whence the fort derives its name, and here, when the sky is clear, he traveller may look down upon the narrow landing-place of Bheemfed, the gloomy depths of the Raptee, and onward to the distant plains. To the north appears a smiling dell, marked by a torrent's course, and then, mountains beyond mountains, in grand succession, some bare, of various hue, brown, black, or green, others adorned with woods, and above them all the glorious range of snow-clad peaks, brightly conspicuous; "and that person must be cold indeed, cold as the Himmaleh snows, who could contemplate so grand a scene with unmoved sensations."

Captain Webb, who served with the army in the Ghorkale, or Nepaulese war, in 1815, has depicted some curious traits of character in the enemy to whom they were opposed, and particularly of Ummar Singh, the brave chief who commanded the army of Nepaul. One of the letters of this chief, to Nepaul, was intercepted. The bearer of it, a Gosheen, threw away his bundle and fled; it contained, in addition to his papers, a human skull, with glass eyes. The letter, when translated into English, filled six sheets of foolscap paper. It displayed great ability; the style was noble and animated, and the sentiments such as would do honour to a warrior and statesman of any country. It discussed, in detail, the foreign and domestic po'icy of Nepaul, enclosed the draft of a letter to the emperor of China, and urged the sovereign of Nepaul to a vigorous prosecution of the

war; observing, that if he could but gain another success or two over Ochterlony, he was sure of being joined by the Sikhs. It appeared from this letter that this chief had been instructed to treat for peace, and to sacrifice for its attainment the Zuraee, the Doon, and the mountains west of the Jumna, to the Sutledge. "But shall I, said this manly soldier, shall I be the channel of such humiliating proposals? Rather select him who offered this advice; if you are so anxious of peace, you should have treated before your avarice prompted you to murder their revenue officer; the English will attribute such shameful proposals to fear: and what reliance can be placed upon a treaty framed under such an impression? For my own part, I would rather die: I am old, but I put my trust in God and my sword." Such were the sentiments of a man cooped up in a small mud fort, deserted by the whole country, and destitute of supplies or resources; and such were also the sentiments, expressed in ruder language, in the letters of the petty officers taken at the same time; they desired their priests to pray for them, but expressed no fear. Those brave fellows took the field, originally 17,000 strong, of whom Captain Webb says 300 never returned to Nepaul.

The battle, which decided the fate of this nation, under the walls of Almora, presented a scene of grandeur and sublimity beyond the power of writing. Previously to the fight, the English camp occupied a ridge elevated 5530 feet above the sea; the loftiest post of the enemy was 6475 feet, and the city itself 5972 above the ocean. The contending armies were separated by a river flowing in the bottom, the ford being depressed below Almora 3757 feet, to which, of course, the English descended previously to their ascent to the attack. Amidst such scenery the battle was determined in our favour, and the surrender of the place was the consequence. As Captain Webb

was appointed surveyor of the ceded and conquered provinces, in proceeding through the mountainous and lonely districts, several of his instruments were lost or broken. In the neighbourhood of Askoth, on the Kalee, or Gogra river, in latitude 29° 44", he wrote, " that the first snow fell upon a hill somewhat less than midway between that place and the Himmaleh, on the 17th of October, the nearest peak of the crest of those mountains being distant about 27,000 fathoms. Ten or twelve days after this, he expected the arrival of the semi-Tartars, who inhabit Dherma, in the province of Bootan, bordering on Askoth, with their wives, children, and household stuff, these tribes being compelled to migrate every year during the winter, to a more favourable climate. At this time the inhabitants of the lower regions throw wooden spars across the streams, for the accommodation of these visitors, who are as eagerly expected as the homeward bound India fleet at the island of St. Helena.

In conducting the survey, Captain Webb availed himself of an opportunity to penetrate through some of the passes of the Himmaleh. From Dherma, he accordingly sent forward some Booteas to a station called Taclahot, to apprize the Chinese or Tartar commandant, of the nature of his employment in that neighbourhood, and to request permission to proceed to visit the sacred lake of Manassarowar. The chief returned a civil refusal by his own messenger, intimating, at the same time, that he should have no objection to an interview. Captain Webb, then crossing the snowy ridge, found the chief encamped under a tent of woollen-cloth; a number of cattle and horses were grazing about, and surrounded by troopers, with tails longer than those of their steeds. The chief was seated on satin cushions; he wore a long loose damask silk gown, bound round the waist with a sash, and he had a crystal button on his cap.

He ordered pipes and sweetmeats to be brought, and tea, mixed with clarified butter, was handed round. He was sufficiently communicative, and Captain Webb learned that his immediate sovereign was the viceroy of Lassa, who was tributary to China, and whose capital, Lassa, was about twenty days' journey distant; and from thence to Pekin, forty-five days. The authority of the emperor of China extended to Latak; but this was only a kind of tributary state. Thibet was a name unknown to this chief, and Captain Webb thought it might have been derived from *Teiba*, which, in the Ghoorkali language, signifies "high-peaked mountains," and might easily have been transformed into Thibet. The country under the chief of Lassa being only fit for grazing, during the summer months; the inhabitants afterwards migrate, and live in tents. Numbers of travelling merchants also pass, on their way from China to Lassa, and from thence to Latak and Cashmere, their chief articles of trade being salt, borax, gold-dust, wool, pearls and tea.

The meeting was perfectly amicable, and they parted, as the deba said, "brothers:" however, his fraternal affection would not allow him to grant permission to visit the Sacred Lake, which was the more provoking, as they were then at the southern base of the Kylas, which alone intervened between it and them. The chief said his orders were positive on that head, and that pilgrims were in future to be prohibited from crossing the mountains; and when Captain Webb reminded him that two English gentlemen (Moorcroft and Hearsay) had obtained permission from the deba of Gherthorpe, he replied, that the deba had been removed from his government, and ordered to Lassa to unswer for his imprudence. On endeavouring to obtain from this officer some information respecting Manassarowar, he was told that upwards of one hundred streams fell into that lake,

and that it had but one outlet, frequently dry, which connected it with the Rhowan Rhad, which proved that Mr. Moorcroft's pundit and the Lataki traveller were right, and that Manassarowar is the source of the Sutledge. In this district, bordering on Bootan, Captain Webb experienced snowy weather till the beginning of June; and in the latter end of September he was shut up for seven days, by a fall of snow, which buried the adjacent road to the depth of two feet and upwards.

The Seeks, Sicks, or Sikhs, whose name has been frequently referred to, are a distinct sect of the Hindoos, of whom our knowledge was extremely scanty, till an account of them appeared in the fourth volume of the Asiatic Researches. Here we are informed that Mr. Charles Williams, being at Patna, he there found a college of this sect. Curiosity led him to ask permission to enter it; but he was desired, as a mark of respect, to take off his shoes. He was then conducted to a carpet, and seated in the midst of a numerous assembly. On each of six or seven low desks was placed a book, and in the chancel was an altar, covered with a cloth of gold, upon which was laid a round black shield, over a sword. On a low desk, near the altar, was a large folio book. Notice was then given that it was noon, the hour of divine service, on which the great book and desk were brought from the altar, and placed at the opposite extremity of the hall. An old man, with a reverend silver beard, kneeling before the desk, attended by a person with a drum, and two or three others with cymbals, opened the book, and chanted to the time given by them; at the conclusion of every verse the congregation joined a response, with countenances that exhibited great marks of joy. It was a hymn in praise of the Unity of the Deity. Mr. Wilkins, who witnessed this ceremony, was singularly delighted with the gestures of the old man;

he thought he never saw a countenance so expressive of inward joy, whilst he turned about from one to the other, as it were beseeching their assents to those truths which his very soul seemed to be pouring forth. A young man afterwards came forward, and pronounced, with a loud voice and a distinct accent, a kind of litany, in which, at certain periods, all the people joined in a general response, saying *Wa Gooroo!* They prayed against temptation; for grace to do good; for the general benefit of mankind; and for a particular blessing on the *Seeks*. A short benediction from the old man, and an invitation to a friendly feast, terminated the ceremony. Mr. Wilkins was informed that the founder of their faith was named *Naneeh Sah*, a Hindoo, of the military caste, who lived about 400 years since, in the Penjab; that the great book he saw was his composing; that this book informs them there is but one God, filling all space, and pervading all matter, and that he is to be worshipped and invoked; that there will be a day of retribution, when virtue will be rewarded, and vice punished. The code of these Seeks also commands universal toleration, and forbids disputes with those of other persuasions; denounces all crimes against society; inculcates the practice of all the virtues, but particularly universal philanthropy, and a general hospitality to strangers and travellers.

In 1805 General, now Sir John Malcolm, while serving with the British army in the Penjab, collected his materials for elucidating the history, manners, and religion of the Sikes. He gives a long account of Nanac, who, from his infancy, appears to have been much inclined to devotion, in opposition to his father, who in vain endeavoured to reclaim him: when he grew up, he practised all the austerities of a holy man, travelled to the different Hindoo places of worship, and visited the temple of Mecca. A cele-

as well as Hindoos, Nanac held forth the sam
trine, earnestly entreating them both to abj
errors they had fallen into, and revert to tha
and original tenet, the Unity of the Deity
preached before the Emperor Babet, who
pleased with him as to offer him an ample r
nance; which he declined, on the ground o
confidence in Him who provided for all, an
whom alone a truly religious man could receive
or reward. After travelling over the greater
India, Persia, and Arabia, every where incu
the doctrine of the Unity, he died at Kirtep
was buried near the bank of the river Ravi,
has since overflowed his tomb. Kirtepur co
a place of religious resort and worship; and
piece of Nanac's garment is exhibited to pilg
a sacred relic, at his dharma saka, or temple.

The Sikhs, as they became considerable, at
the attention of the Mahomedan princes in
and, becoming objects of persecution, have r
their enemies with great valour, for severa
Their several chiefs being overpowered, the r
of the Sikhs took refuge in the mountains
north-east of the Peniab, and were scarcely

the Sikhs joined a standard under which robbery was made sacred, and to plunder was to be pious. They extended their ravages, repossessing themselves of the holy city of Amrisar, subdued a considerable part of the duab of Ravi and Jalcudra, and got possession of many of the countries they now enjoy, and from which the united efforts of the Afghauns and Mahrattas have been in vain exerted to dislodge them. When unable to stand a general action, they invariably retreated to impenetrable mountains, waiting their opportunity to rush into the plains with renewed vigour and numbers. It would appear, that generally speaking, they have carried on their wars upon the principle of retaliating upon the Mahommedans and Indians, who first began persecuting them for their different faith: however, their determined courage, added to the enthusiasm of religion, has hitherto baffled every attempt to crush them; though Scindia, with his French brigades, not only checked their inroads, but made all their chiefs tributary, to the southward of the Setleg.

Sir J. Malcolm states, that when Lord Lake, in 1805, pursued Holkar into the Penjab, the condition of the Sikhs was found weak and distracted in a degree that could hardly have been imagined; they were wholly destitute of unanimity; all that concord which once formed the strength of the nation, seemed to be extinguished. The whole country is in fact under the government of a number of petty chiefs; but these, however, on extraordinary occasions assemble in a grand national council at the holy city of Amfritsar. On this solemn occasion, all private animosities cease; every personal feeling is sacrificed to the public good, and nothing is thought of but the interests of the religious commonwealth established by Nanac. This national council, called the Guru mata, is convened by the *Acilis*, or Immortals, who, under the double character of fanatical priests

in commemoration of the command of Nanac
and give to others to eat, the Acilis exclaim,
dars, this is a guru mata. The sacred grant
twixt us;" let us swear by our scripture to fo
internal disputes, and to be united; after th
proceed to the business of the general assemb

The principal chiefs of the Sikhs are the d
ants of Hindoos. The Mahommedans, wh
settled among them, are not allowed to obtain
those who retain their faith, and inhabit thes
tories, are invariably poor, despised, and opp
The lower class of Sikhs are more happ
tyranny of one chief would infallibly drive his
to seek the protection of his rivals. The ruler
one half of the land's produce, leaving the
the other half; but the chief generally remits
of his share: and as these people have no
code for the administration of justice, the d
about property are settled among the heads
village by the arbitration of five persons, the
mode throughout India.

The Sikhs have the Hindoo cast of counte
are as brave, as active, and more robust th

the kyot is pretty nearly the same; all indeed wear *steel*, and all are prompt to use it when required. A Sikh chief, upwards of one hundred years of age, was presented to Lord Lake, who, pleased with the manliness of his address, and the independence of his sentiments, told him, he would grant any favour he would choose to ask. "I am glad of it," said the old man, "then march away with your army from my village, which will otherwise be destroyed."

This narrative is highly interesting in many points of view. It proves that the Hindoos are by no means so unchangeable in their religious tenets and civil institutions as has been generally supposed; and holds out a hope, that by a proper management of the bramins and pundits, the inhuman and impolitic division of the people into *castes*, that fatal spell which palsies all exertion, may be dissolved. It has also shew us what kind of people are interposed between our possessions and the Persians on one hand, and the Afghauns and Mahrattas on the other. Under a wise prince, it is possible that the Sikhs would prove on that side of India an invincible barrier against any enemy that might attempt the invasion of the British territories in Hindoostan.

Mr. Elphinstone also, speaking of these people, when he was at Rawil Pindee, says, "We now saw a good deal of the Sikhs, whom we found disposed to be civil, and by no means unpleasing. *(See Plate.)* They were manly in their appearance, and were tall and thin, though muscular. They wore but few clothes; their legs, half their thighs, and generally their arms and bodies, being bare; but they had often large scarfs thrown loosely over one shoulder, and their turbans were not large but high, and rather flattened in front. their beards and hair are never touched by scissars; and they generally carry a spear, matchlock, or bow."

CHAP. XVI.

Lord Amherst's Embassy to China — Canton — Caution of the Mandarins — Mode of Face-slapping — Trackers or Towers — Tien Sing — Pyramids of Salt — Kotou or Tartar Ceremony — The Yellow Curtain — Junks — An Edict in Red Ink — Guessing the Fingers — Chinese Soldiers — Tong Chow — Signs, Shops, &c.

The first British embassy of note to China, was that of Lord Macartney in 1792, and was evidently connected with commercial views. As a person equally qualified for undertaking a second embassy to this country with similar views, Lord Amherst sailed from Spithead, in his majesty's ship Alceste, in the beginning of February, 1816; on the 21st of March anchored in Rio Janeiro, and in the beginning of July arrived off Canton, when a letter despatched from his lordship to the viceroy of that city and province, announced the embassy, and communicated a list of the persons composing it.

The coast of Canton exhibits a degree of diversity highly picturesque to the eye of an European. This city is seated on a beautiful river, communicating by canals with all the provinces in the vicinity. Canton is composed, as it were, of three different cities, separated by lofty walls, but so conjoined, that the same gate serves to go out of the one, and to enter the other. These three cities united, form almost a regular square. The streets, long and straight, are chiefly paved with cut stone, and ornamented with several triumphal arches. The houses are very neat, but consist only of one story, and have no windows into the street. They are built of brick, and have generally two or three courts backwards, in which are the warehouses for merchandise; and those in the city have the apartments for the women in these

courts. A very few of the meanest sort are built of wood. The houses belonging to the European factors are built outside the walls of the city, on a handsome quay near the river, and with a regular façade of two stories towards it. The interior is arranged partly in the European, and partly in the Chinese style, and let out to captains of ships, and merchants who make an occasional stay.

As no European is allowed to bring his wife to Canton, the English supercargoes live together at a common table, and each of them have separate apartments, consisting of three or four rooms. Foreigners are very rarely admitted within the walls of Canton, except on public occasions. People of condition are carried in chairs. Their streets are continually crowded, especially with porters, who are all loaded, as there is no convenience in this city for transporting goods from one place to another, but on men's shoulders. Canton is one of the richest cities in the empire; and the immense quantity of money which foreign vessels bring daily, draws hither a continual crowd of merchants. An infinite number of barks of all sizes, which cover the river night and day, also form a kind of floating city; they all touch one another, and are arranged so as to form streets. The vast number of people who inhabit them, have no other dwelling; each bark lodges a family, and sometimes their children and grandchildren. At break of day all these people depart to fish, or to cultivate their rice. The inhabitants of Canton have been estimated at 1,500,000, and the number of boats or sampanes, inhabited, at 40,000. About 20,000 military are stationed in and about the city, which is 1020 miles from Pekin.

The mandarins at Canton, after some previous correspondence, inquired whether Lord Amherst had the emperor's picture on board his ship; a strong indication that the most minute circumstance relative

to the former embassy under Lord Macartney, had been sedulously attended to by these ceremonious people. The answer to this inquiry being satisfactory, on the 31st July, four mandarins, one with a crystal, one with an ivory, and two with gold buttons, (which are placed on the cap, and distinguish the rank of the wearer,) came on board, ostensibly to compliment the embassy, but really to obtain an exact knowledge of the number of persons it consisted of, and the nature of the presents they had brought. Refreshments were offered them in the captain's cabin, but they were very properly not admitted into the ambassador's presence.

Compared with persons of correspondent dignity in Persia and Arabia, or Turkey, these mandarins appeared inferior in outward respectability. The most striking part of their costume was the straw-bonnet tapering like a sugar-loaf, with hair died red hanging over it. Their features were coarse, and their complexions dark. From these mandarins, it appeared, that the viceroy of Pekin was absent in the provinces, and that ten or twelve days must elapse before notice could be conveyed to Pekin of the arrival of the embassy. Not having the means of serving tea round in the Chinese manner on board the Alceste, cherry brandy was substituted; and when the guests, highly pleased, rose to drink, they held the cup above their heads with both their hands. The boat that brought them had a deck, and its sails were large in proportion to its size. In lieu of a cabin, there was a place like a well, in which the mandarins were seated, and the place for cooking was in the stern. The compliment of this visit was returned by two gentlemen being sent on shore next day: when they returned, they related that they had seen the mandarins who were to take charge of the embassy, one of whom wore only a crystal button; but as Chin-chae, or imperial commissioner, he took

precedence of the others. His name was Kivang Chong; another of them had a blue button; and Yin, the military mandarin, a red button.

When the two English gentlemen were ashore, they were conveyed in carts, drawn by horses, to the temple, where the mandarins received them very politely. At this meeting it was agreed, that Ching and Yin should pay their respects to the ambassador on the following day; and the Chin-chae signified his purpose of receiving the ambassador on shore. It was observed, during the conference, that this Chin-chae sat completely separate by himself, and that is the place of honour; the mandarins were placed on his left-hand, and the English gentlemen at some distance on the right. They also dined *à la Chinoise*, with the inferior mandarins, who had accompanied them on shore; the accommodations of the English gentlemen at night in this temple, were by no means comfortable or convenient.

On the 4th of August, the two mandarins, Ching and Yin, paid a visit to the Alceste, preceded by their visiting tickets, formed of slips of red paper, eighteen inches long by six wide, upon which their names and titles were inscribed. Yin arrived first, and was received upon deck by Captains Maxwell and Hall, in their full uniforms; but he refused to be presented to the ambassador before his colleague arrived. Being curious to learn every particular as to the object of the embassy, they were informed, that these were stated in the Prince Regent's letter to the Emperor of China, and would be communicated to Chong Tong, the principal minister, who was to meet the embassy at Tein Sing.

Although the dress and appearance of Ching and Yin were not much above that of the first visitors, their manners were more refined, and their general behaviour pleasing: Ching remarked, that the emperor had a higher opinion of the English than of

other nations, and, in fact, that he deemed them of importance. This was qualified by Yin's observing, that they came from a great distance to manifest their respects. Presents of provisions were brought to the ships, and the English were much amused with the dexterity of the Chinese in managing their long heavy boats. The deck of the Alceste was crowded with people from shore, who were very orderly. It was observed, that "the Chinese are well-sized, but not muscular;" and that Mr. Barrow's description of them as a *frowsy* people, was perfectly correct. The stench arising from the numbers of them on board the Alceste, seemed as if strongly impregnated with garlic in a state of putrefaction. The youngest of the mandarins that came on board on this occasion, was fifty-five. Yin brought his son along with him, a fine boy about eleven years of age, who soon contracted an intimacy with the ambassador's son.

On the 6th of August they learned from a mandarin, that the emperor was anxious to meet the embassy without delay. All the river boats were soon ready to transfer every thing on shore, and on the 7th, when two mandarin junks came alongside to receive private baggage, and the gentlemen of the embassy, the crew of the Alceste began to trans-ship the luggage, &c. It was observed, that vegetables dressed with soy were the chief food of the Chinese crews; and that in their mode of loading and unloading boats, there was no confusion, as every one seemed to know his duty, and to perform it with alacrity. The lower orders, though curious, were not intrusive, so that it appeared as if the complaints, formerly made by Europeans of their treatment, were confined to Canton. In this early period of the proceedings, Lord Amherst, anxious to have Sir George Staunton's sentiments on the subject of compliance with the Chinese ceremonial of ko-tou, Sir George, in *a letter* which he put into the hands of Lord Amherst,

declared his opinion of the injurious effects which such a compliance would have upon the East India Company's interests at Canton; incompatible, as he verbally expressed himself, with personal and national respectability. This ceremony, also called the Tartar ceremony, consists of nine prostrations of the body, gently knocking the head each time against the ground; and this was not only to be performed before the person of the emperor, but, by way of rehearsal or preparation, the ambassador was expected to practise it before some of the emperor's officers of state; and, in one instance at least, before a yellow curtain!

Every thing, on the part of the Chinese government, was done to hasten the progress of the embassy from Canton to Pekin, and Sir George Staunton accidentally heard on the 10th of August, that its arrival at the latter city had been absolutely fixed for the 22d, leaving a very short period for the journey. The exuberant population, so much talked of by some persons who have travelled to China, was not observed by Mr. Ellis, the commissioner of the embassy; and who is also the author of the journal. The numbers, he observed, did not exceed those of India on a similar extent of ground. The women were in general ugly: the old constituted the first row of spectators; and it was only occasionally that a glimpse of the younger could be obtained. He noticed one pretty girl, and admired the simplicity and good taste in which her hair was dressed, being gathered into a knot at the top of her head, with a single flower as an ornament.

Seekoo is the next town to Tungkoo, extending to some distance along the right bank of the river. A shop, where clothes and victuals were sold, had the sign of a junk or boat erected upon a pole before the door. The temples here are mean-looking buildings, and the houses are covered with tiles. Here the height of the Chinese horses excited some surprise, not being inferior in that respect to the generality of

Here both banks of the river are covered with
cies of rush, and the country, as far as the ey
reach, is flat, but this is at length relieved
windings of the river. After the mandarins
the squadron on the voyage to Pekin, the nu
boats, flags, &c. tended considerably to enli
scene. About this time the embassy witnes
punishment of "face-slapping," given with
piece of hide, half an inch thick: the hair of
prit was twisted till his eyes seemed ready t
from his head; his extended cheeks receiv
blows. The executioner, and those about him,
to take pleasure in his sufferings. Robbing t
gage-boats was the crime alleged against him

The town of Tung-jin-koo, and several
containing salt, next appeared on the banks
river; and villages, with the cultivation of mil
the gardens, improved the whole scene. Mos
former are called Koo (mouth) from one of the
signifying "anciently under water." Chinese
were now observed to have a peculiar satisfa
being dirty, every where either sliding down the
or rolling themselves in the mud. The wome
here was braided so as to resemble a trenc

if not in good taste. Every spot here appeared cultivated; and the millet occupied the place of rushes to the water's edge. Several docks for repairing the Chinese vessels, called junks, were passed. The impressions produced on the mind of an European, on approaching Tien Sing, are not easily expressed. The junks are crowded together till they become innumerable; here is a vast population, and if the buildings are not elegant, they are peculiar, but a careful cultivation makes up every deficiency. The pyramids of salt, covered with mats, so minutely noticed by Mr. Barrow, are certainly the most striking objects.

Among the troops drawn up on the shore to salute the embassy, were several matchlock men, wearing black caps; and some companies were seen dressed in long yellow and black-striped garments, that literally covered them from head to foot, being intended to represent tigers; but this disguise is undoubtedly more likely to excite ridicule than fear. Soon after, the population appeared so great, that two hundred persons were counted as spectators upon one junk; and the pyramids of salt appeared to be covered with men. Crowds of boys remained a considerable time above their knees in water, for the sake of gratifying their curiosity. Yet so orderly was this large assembly, that the soldiers had no reason to interpose their authority, or even to make use of threats. Mr. Ellis never thought it was possible for human heads to have been packed so close together as on this occasion, (no possible vacancy being observable,) every one of which was exposed to the rays of a noon-day sun, when the thermometer stood at eighty-eight in the shade. Females were not numerous in this crowd; those that appeared were mostly old, and of the lower order. The inhabitants of Tien Sing are straight, and of a middling height.

Lord Amherst was informed, almost as soon as he anchored at Tien Sing, that Soota-jien and the

Chin-chae, intended to visit him. After dinner, Napir Toone, Davis, and Morrison, went to the Koon Koan, or public hall, where the mandarins were assembled; they were politely received, but given to understand, that the embassy would not be permitted to remain at Pekin any length of time. Even the mode in which the five or six days were to be spent there, was mentioned: and what was still more disagreeable, a return by the way of Tien Sing was alluded to. In speaking of the presents, they described them as "what they called *tribute*, and we *presents*." A remark, relating to the incivility of hurrying the embassy away, after so long a voyage, was met by pointing out the honour conferred upon it, by having such great men appointed to attend it. One of the mandarins, on visiting Lord Amherst, had the effrontery to hint at seeing a copy of the letter from the Prince Regent to the emperor; which was properly resisted: and his lordship had cause to complain of the conduct of the Chinese, in sending on the junks with the presents and stores to Tong-choo. Other demands, of an inferior nature, his lordship found himself compelled to disregard. The palace of the emperor, opopposite the city of Tien Sing, is rather striking than magnificent, as it is surrounded by a colonnade of wooden pillars; the roofs, too, are singular in shape, being arcs of circles, with the extremities turned up, producing an effect not unpleasing to a stranger.

On the 13th of August, at a quarter before ten, the embassy left their boats, and proceeded in chairs to the hall at Tien Sing; the band and the guard, with Lieutenants Somerset and Cooke, preceded the ambassador's chair. Mr. Morrison and his excellency's son followed; then the commissioners, and afterwards the other gentlemen: the order was most regularly kept, and the company arrived at the hall without any interruption. The hall is a long building, supported by light wooden pillars. At about

one-third of the room, before a skreen, a table with yellow silk hanging before it, met their eyes; a symptom of the discussion that was to follow. The mandarins were all in their robes of ceremony, principally of civil orders. The English, on entering this hall, placed themselves before the table, the front of which was covered with yellow silk, and a lighted censer placed upon it. They bowed nine times, in unison with the prostrations of the mandarins, eight of whom went through the ceremony. The upper part of the hall was raised a step; and in this compartment the two chief mandarins, Lord Amherst, his son, and the two commissioners seated, placed themselves: the two mandarins being on the left, all the other Chinese were seated below them on the same side, and the gentlemen of the embassy opposite: a handsome dinner in the Chinese manner was then served, and followed by a play. When the conferences for which the meeting was held commenced, previous to the dinner, after some compliments had been interchanged, the English were told, that the entertainment was expressly commanded, and indeed given, by the emperor, and that therefore the same ceremonies that had been performed by the Chinese were expected from the embassy, as if they were in the imperial presence. Lord Amherst said, he was prepared to approach his imperial majesty with the same demonstrations of respect as his own sovereign. They then specifically mentioned the *ko-tou*, as the ceremony that would be required. Lord Amherst declared his intention of following in every respect the precedent established by Lord Macartney. In reply to this, the Chinese asserted, that our former ambassador had done every thing in point of ceremony required of him, and that he had performed the *ko-tou* in the presence of the emperor. Soo-ta-jin said, he himself remembered Lord Macartney's performing it when at Canton, and appealed to Sir George Staunton for the truth of

it; but it was deemed advisable that Sir George should avoid the discussion they were desirous of drawing him into. It was observed in reply, that the ambassador's information of what had taken place in the former embassy was derived from the authentic records which had been presented to our sovereign by Lord Macartney, on his return; and that their present instructions were grounded on these records. After much dispute about the ceremony of the ko-tou, Lord Amherst distinctly stated his intention to kneel upon one knee, and make his obeisance in that posture: he added, that the practice at the English court was to kiss the sovereign's hand. At this latter circumstance they shook their heads. They then proposed, that Lord Amherst should immediately go through the ceremony required; he replied, he could not do it before any other person than the emperor; they observed, it was not their wish that he should perform it to any one, but merely that from seeing it actually gone through, they might be able to make a more exact report to his imperial majesty. It was then proposed, that Lord Amherst's son should perform this ceremony before his father. The number of times was then argued: Lord Amherst stated, that *once* was the practice of the English court, but that he had been induced to bow nine times before the table, from a feeling, that his remaining standing when they were in the act of prostration, would not have a good appearance, and that should they, or other high officers of state, be present at the audience with the emperor, he should not hesitate to repeat his bows as often as they did their prostrations. The mandarins then proposed, that the son of Lord Amherst should practise the ceremony nine times before them; to this Lord Amherst objected, considering it too serious a business to be trifled with. The precise mode of the ceremony having been again distinctly stated, the

discussion was then terminated. However, a copy of the Prince Regent's letter was communicated to the imperial commissioners, in a sealed envelop.

The public hall at Tien Sing, in which the dinner was given to the embassy, had its peculiarities. The dining-table was at the upper end; but the lower was occupied by a stage. Chinese dinners are served in a succession of dishes upon trays, and these dishes are placed before one or two persons, according to their rank. On this occasion, the custards and the preserved fruits, with which the dinner commenced, were very palatable; but Mr. Ellis observes, that he did not much like the bird's-nest soup, which was too gelatinous and insipid for his taste, and that it was not improved by the various additions of shrimps, eggs, &c. The Chinese eat as well as drink to each other, and a mandarin, who stood behind the English, regulated the times of commencement, both in the dishes and cups of wine. The wine was warmed, and resembled sherry. The stage decorations at the other end of the hall, with the dresses of the actors, were very splendid, and the noisy performance was a a kind of melo-drama. The part of a stag was well performed, and though it was a figure actuated by a boy, the deception, when partly concealed by a number of flag-bearers, appeared perfect. The music resembled the Scotch bagpipes, but the singing was disgusting. The tumblers only seemed suited to an English taste, and yield to none in strength and activity. Like our own, the performers seem to glitter and blaze with gold.

The dress of ceremony worn by the mandarins, consists of blue gauze or crape, with some flowered satin beneath; and an embroidered badge to distinguish their rank, civil or military, is fixed upon their robe before and behind. (*See Plate.*) The peacock's feather, answering to our order of knighthood, is likewise worn behind, and hangs down from the cap;

and two of these decorations are equivalent to the order of the garter. A mandarin with a white button sat next to the Chinese commissioners, with only a pillar between them, while one in a clear blue button sat below him; and one with a peacock's feather walked about the court during the whole time of the conference. Presents of silks and cloths were here given in the emperor's name, to the members of the embassy, the attendants, and soldiers, according to their rank. In the list of these presents, Lord Amherst's son was styled his heir; and such is the high notion which the Chinese entertain of hereditary rank, that young Amherst was evidently considered by them as the second person in the embassy. One evening some of the gentlemen of the embassy went over a building near their anchorage. It had been a public library, but was then used as an inn for officers of government; the exterior of the roof, particularly the pilasters at the extremities, were richly ornamented with covered work. There were two oblong-shaped columns in a small enclosure; one of them resting upon the figure of some animal resembling a tortoise. These columns had been erected by individuals, but for what purpose it did not appear. Some gateways, through which the English passed whilst here, Mr. Ellis concludes to have been the triumphal arches so pompously described by travellers. In passing through the streets of Tien Sing, nothing was more remarkable than the silence and regularity of the crowds; and though their faces were expressive of curiosity, scarcely an observation was made: there was no pointing with fingers; nor did the authority of the soldiers seem necessary to maintain tranquillity. The people were decently dressed, and had no appearance of poverty. The streets, though narrow, are regular, and paved with large stones. The roofs of the houses seemed to have *engaged* all the attention of the builders; the pedi-

ments are in general elegant, and highly decorated. These houses are one story high, and built of solid brick-work. A bridge was crossed here over a river, the surface of which was nearly covered with junks.

Lord Amherst and his suite left Tien Sing at daylight on the 14th of August. Passing a branch of the river to the left, a handsome stone bridge was observed; the other bridges were constructed of timber. The line of junks at anchor, which his lordship observed, extended a considerable distance from the place, and were loaded with grain for the provinces, which formed a part of the imperial revenue. Some of them came from a remote part of the empire, and the ornaments on their stern resembled escutcheons. They were moored in regular lines, the sternmost having its head just before the poop of the foremost, and commenced from a large town called Pet-sang, or the northern granary. The burden of these vessels does not exceed one hundred tons, though that part of the hull which appears above water, is as large as a ship of three hundred tons. Some of them had large projecting frames, used for drying clothes, so that it would appear that these people were more cleanly than some others before observed, though in Persia, as well as China, it is not unusual to wear cotton clothes, unwashed, till they fall to pieces. All these junks seem to be inhabited, and the general appearance and looks of the people continued to improve as the embassy approached the capital. They frequently met with fields cultivated with hemp, and guard-houses, which are described as small brick buildings with embrasures. One of these was circular, with low abutments, and the walls, being white, were adorned with grotesque representations of animals.

On the evening of the 14th of August, Lord Amherst being visited by two of the attendant mandarins, complied with their request, so far as to shew

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them the box which contained the Prince Regent's letter; but though they evinced all the outward signs of a childish gratification at the sight of a splendid bauble, they did not suffer the least expression of admiration to escape from their lips. They also returned the copy of the letter, and declared they could not read it with its present address of "Sir, my Brother." "*We* might do so," they said, "but they recommended the expression to be withdrawn altogether." As it did not seem to be the object of the conductors of the embassy to hurry them, they anchored that night. Next day Lord Amherst was in some degree surprised, on being informed that an edict had arrived, written in red ink, in the emperor's own hand, containing objections to the band of music that attended the embassy, and said that, being unnecessary, they must be sent back. This childish objection was finally over-ruled. About noon, the embassy passed one of the emperor's pavilions on the northern bank of the river; the roof was covered with yellow tiles, and of course had a dazzling effect in the sun.

After much warm discussion between the embassy and the mandarins upon various points in dispute, and during which the subject of the *ko-tou* was again revived, they moved about a mile down the river, to a very pleasant situation near a small village, and in the evening the gentlemen were indulged with a walk before the boats; a gratification they had scarcely enjoyed since they left Tung-koo. The inhabitants soon began to bring fruits and vegetables for sale; while barber's stools were regularly pitched upon the bank, as it is the custom in China to shave in the open streets. Here the blue mountains of Tartary were in sight, and Pekin only eighty miles distant. In another conference, which took place respecting the *ko-tou*, a mandarin, in describing the ceremony, had used gestures which

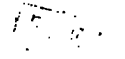
led some of the party present to imagine, that some mandarin would actually lay his hands on Lord Amherst, to mark when the genuflexion, or bending of the knee, should be performed. Under this impression, Sir George Staunton informed him, that touching the person, according to our notions, was highly offensive. The proposal then was readily withdrawn, and an injunction by voice substituted. After this conference had ended, the boats again proceeded towards Pekin.

At a village at which the embassy halted on the 16th of August, they met with a military mandarin, a colonel, who having been wounded in the thigh during a recent insurrection, received the peacock's feather as his reward. He was certainly formidable in point of size, but he shewed by his questions, put to Mr. Morrison, that he possessed a most intolerable portion of vanity. At this place the English had an opportunity of seeing the game of *guessing the fingers*, played by two of the inferior mandarins. A cup of wine, or spirits, which is always poured out on this occasion, is constantly drank by the loser, who, therefore, in the opinion of many, would be considered the winner.

In reference to Chinese eating, Mr. Ellis observed their boat was one day infested by a most abominable stench, proceeding from a choice preparation of stinking fish, which the boatmen ate with their rice. Eating is such an important matter with them, that it seems to be going on all day; probably they eat but little at a time, and their principal meal appears to be in the evening; but the character of their dishes, is said to be greasy and insipid. Some of the junks are better inhabited than others; and those carrying the officers of government have placards, and Chinese characters, to distinguish them; which inscriptions are generally cautions to the people to preserve good order, and not obstruct their passage. It was observed, that the soldiers employed

to drive away the crowds that assembled about the embassy, when at anchor, had quite an understanding with them: the soldiers pretended to strike them, and the spectators pretended to go away, but returned immediately to their position. The stalk of the kaou-leang frequently exceeding twelve feet in height, is generally the symbol of authority, and the instrument of punishment, Some of the English party secured a walk almost every evening, while Mr. Ellis was deterred by the crowds who constantly followed; his declining state of health, however, compelled him at length to make a desperate effort to obtain some sort of exercise.

On the 18th of August, the progress of the embassy was but slow; but though there were no villages, as before, on the banks of this river, the crowds of spectators were not much diminished, and among them the women were most conspicuous at the opening of paths leading to their dwellings. Various species of millet, and the castor-oil plant, were now seen as the principal objects of cultivation. The river having become very shallow, it was found that this was sometimes the cause of a great deal of delay in the progress of the corn junks. On the 19th, some spots on the banks of the river appeared very prettily wooded, like park scenery in England. On this day the embassy was compelled to address the conducting mandarins upon the want of the supplies of provisions. These, which had never been abundant, had gradually diminished, and at length failed altogether. This was the fault of the mandarins, in neglecting to collect them from the provinces through which the embassy had to pass. On the 20th of August, they passed through another fleet of imperial junks when a halt of the boat, opposite a military party drawn out to salute the ambassador, gave the English an opportunity of inspecting them. They were men of all arms, matchlocks, bows and arrows, swords, shields,



Chinese Soldier
Chief of Lew Chew

and quilted breastplates. Their bows resemble the Persian bow, but are much easier drawn. Their arrows, upwards of three feet long, were deeply feathered, with a pointed blade at the end, but not barbed. Their swords are short, and slightly curved. Some of the party had a coloured cloth, wrapped like a scanty clout, round their heads; their capacious shields they hold in front, close to their breasts, and allow a few inches of their rusty blade to be seen above it. The principal officer on duty on this occasion, wore a blue ribbon; but such is the superiority of civil over military rank in China, that a civil mandarin, with a white button, often takes precedence of the military insignia. Coming in sight of the lofty pagoda of Tong Chow, this object was recollected as having been a great excitement in the songs of the trackers, by way of relieving their labours.

When the embassy anchored, the walls of the town were to be seen from the upper parts of the boats. Troops were drawn up here, and a salute fired as usual, but accompanied by the detestable noise of their musical instruments. The discussion that took place between the mandarins and the embassy, here turned, as before, upon the degrading ceremony of the *ko-tou;* and in the course of it so much *hauteur* was exhibited on their part, as to fall very little short of insult. It may, in fact, be said, that the persons composing the embassy were made a spectacle of, during part of their stay at Tong Chow, as a scaffolding was erected opposite to the boats, with divisions not much unlike pit, boxes, and galleries, and this was crowded from morning till night. This stage was probably the result of a private speculator, as the real quarters for the embassy, Koon Kooan, were on shore, and had been fitted up with care and attention, which was principally displayed in ornamenting the door-ways.

The embassy having proceeded to their quarters,

on the 22d of August, Lord Amherst and the two commissioners left them, to meet some of the Chinese officers of state at the public building. The walls of the city were nearly mid-way between the quarters and this public hall; and though the whole distance was not above two miles, the badness of the road, or rather the slough, through which they passed, made it appear much longer. It was not till after some discussion had taken place, that sedan-chairs were furnished for the ambassador and the commissioners; the rest of the party proceeded in carts.

At the public hall they were received by Ho (Koong Yay), Moo-ta-Jin, Soo, and Qwang; but there being no appearance of offering chairs, Mr. Morrison, the principal interpreter, observed, that his excellency would converse when seated; to this the Koong Yay answered, that he intended to stand, and that the ambassador must also remain standing, to which Lord Amherst did not object. As the conversation turned on the ceremonials to be practised before the emperor, Lord Amherst said, he had been instructed by his sovereign, to approach the imperial presence with the ceremonial which had proved acceptable to Kien Lung, the illustrious father of the emperor. The Koong Yay replied, "What happened in the fifty-eighth year, belonged to that year; the *present* is the affair of this embassy, and the regulations of the celestial empire must be complied with; there is no alternative." Lord Amherst in vain urged his hope, that what had proved acceptable to Kien Lung, would not have been refused by his imperial majesty. The Koong Yay, with all the characteristic of Oriental pomposity and inflation, said, "that as there is but one sun, so there is only one tawhange; he is the universal sovereign, and all must pay him homage." Lord Amherst, with great moderation, overlooking this absurd pretension, declared he was ready to approach the emperor with a

demonstration of respect, which he would have refused to any other monarch; and that he had delivered an official paper, describing exactly the particular ceremonial he meant to perform; which paper, he concluded, had been submitted to his imperial majesty. Kwang, to whom Lord Amherst looked, declared that he had not dared to transmit the document. The Koong Yay replied by saying, that not only must the Tartar ceremony be complied with, but, as several years had elapsed since the last embassy, they were sent to see the ambassador perform it correctly: and while he repeated the words, "the ambassador must either *comply with it*, or be *sent back*," his lips trembled with rage. The Koong Yay, however, cooled after this; but the conference broke up without the assent of Lord Amherst to any of the propositions. This, and other interviews with the Chinese officers of state, gave the embassy an opportunity of seeing part of the city of Tong Chow. The road by which they were taken was circuitous, and was supposed to have been chosen in order to bring them through a very substantial arched gateway, in good repair, more particularly, as near the entrance there was a singular piece of cannon, with five mouths, bound with iron hoops. It did not appear that the embrasures at the top of the walls had ever been used for cannon, though these were about thirty feet high, with a foundation of stone, and the rest of brick. Most of the buildings in the place were of one story; and, as usual, the embassy passed under some pyloos, a kind of light ornamental arches. The shops were ornamented with gilded carved work, and the signs were so eccentric, that it was impossible, in many cases, to trace the least connexion between their outward visible expression, and the commodities within. One inscription upon a tavern was explained to be, "Here come persons from a thousand lees distance." The butchers' shops exhibited plenty of

meat; and a number of furriers was observed. Upon the whole, narrow streets, very indifferently paved, and often filled with bad smells, small houses, and dirty ill-clothed inhabitants, form the leading features of Tong Chow, though this ranks as one of the secondary cities of the empire, and is in fact the port of Pekin. Pawnbrokers' shops, it is remarked, are as numerous in Chinese cities as in London, and are distinguished from the rest by a high pole, with a cross piece of wood, not unlike a junk.

In the vicinity of the embassy's quarters was a large village, forming a suburb to Tong Chow; in the shops of which, there was no difficulty in purchasing any articles wanted. The furs, mostly of a common kind, were principally bear and goat's skin; the best of these were made up into jackets, the lining and outsides of which were of different kinds of fur.

The business of the eating-houses at Tong Chow, is, in a great measure, carried on in the streets, where tea and other liquors, soups, and different preparations of meat, were displayed in small portions, and ready for immediate consumption. In consequence of these facilities, it is evident that a great number of the Chinese, like the Parisians, eat their repasts in the open streets. The neatness of the Chinese in the manufacture of their tubs, baskets, and boxes, is such, that in making presents, the expense of the outward package often exceeds that of the contents.

At Tong Chow, the front yards of the houses were frequently decorated with flowering shrubs, or dwarf trees, and sometimes with a bower of treillage work, and beautiful creeping plants, adding convenience to ornament. In point of affability, the people here shewed no kind of dislike to the natural inquisitiveness of the English, who, instead of being treated wih coldness or reserve, were frequently invited to sit down. A mais, or temple,

which was used as the dwelling of Lord Macartney when he performed his embassy, Lord Amherst found occupied as the residence of Koong Yay. In a small temple, which was visited by some of his lordship's suite, there was nothing remarkable on the outside; but in an apartment on the left of the entrance, four figures, two male and two female, were all sumptuously dressed. The men appeared to be warriors; but in the hands of one of the females, there was the leaf of a plant; and within the inner and larger hall, there were several figures ranged on each side; some with crowns, and others with fillets. The principal objects of worship were two figures, standing in a recess, fronting the entrance of the hall. These were a male and female; the woman holding the fruit of the water-lily in her hand; and both were more gorgeously habited than the others. Before these figures, some bundles of feathers were hung, and pots for incense stood on a table. The male figures were short and squatting, which is supposed to be considered by the Chinese as the standard of beauty.

The embassy remained at Tong Chow till the 28th of August, when the mandarins becoming impatient for their departure, they were all compelled to admire the extreme regularity with which the Chinese conducted the transport of the numerous articles. Every package they marked and numbered; and from the despatch with which it was accomplished, it was observed that human labour far surpasses machinery in certainty and celerity. They were much surprised at the quantity of our private baggage, and not without reason, as the habits of civilization beget so many artificial wants, that they must be abandoned, or produce the inconvenience of burdens. The larger Chinese waggons are covered with matting, not unlike a cart with a tilt, and are generally drawn by five horses or mules, but mostly horses. The

carts used for personal convenience, are much smaller, and are drawn by single mules. These hold one person tolerably well; but being without springs, are very unpleasant to ride in. The mules are fine cattle, and the better kind of horses resemble those of the small-sized Turkoman.

CHAP XVII.

The Embassy proceeds towards Pekin — A long Bridge—Large Suburb—Splendour of the Shops —Eating Houses—Neatness of Tubs, Baskets, and Boxes—Dwarf Trees — Plants — Chinese Affability—The Mias, and another Temple — Carriages—A Village Suburbs, and the Appearance of the Court of Pekin—Disgraceful Conduct toward diplomatic Characters—Whipping the Mandarins—Buttons of Distinction—Walls, Gates, and Towers of Pekin—The Water Lily —Jolting in Carts—Kang, or wooden Collars— A Chinese Quarrel—A Beggar.

The embassy left its quarters at five o'clock; and after having skirted the walls of Tong Chow, in many places out of repair, came upon the paved granite road leading to Pekin. One mile from Tong Chow, they crossed a long bridge, with a single arch, only large enough to admit a small barge, then passing through. The view from this bridge was exceedingly striking; the great pagoda, and a watch tower, formed beautiful objects in the distance, and the banks of the river were highly diversified with cultivation, and clumps of trees. Near sun-set, they also passed a wall of good masonry, which seemed to enclose a handsome park; while their attention was further engaged by small pavilions on the road, open on all sides, with highly decorated roofs, in the very best style of Chinese architecture, with the embellishments

of animals, as lions, &c. A village, about half-way between Tong Chow and Pekin, appeared to consist of houses chiefly for the accommodation of travellers; and here the embassy was received by Soo and Kwang, who had graciously provided some broken victuals for their refreshment! They had travelled thus far in chairs; but Kwang's dignity did not permit him to travel in this manner any further. Soo, however, continued to use his chair. Three miles from the place where the party was to stop, they entered the large suburb, which continues to the gate of Pekin. The crowd was immense, but, as usual, orderly; however, as they approached the capital, the soldiers seemed much more inclined to assert their authority than before. Most of the spectators, to prevent their curiosity from being disappointed by the darkness of the night, had a paper lantern. The splendour of the shops in this great suburb was truly dazzling; it was remarked, that the gilded carved work was handsome, as well as that the profits of these shops must be considerable, to allow of such expensive decorations.

About midnight, the embassy reached the gate by which Lord Macartney entered Pekin; when having been previously informed, that, by a special favour, the emperor had ordered the gates to be kept open, contrary to the usual practice; they were not a little disappointed, when it appeared beyond all contradiction that the gates were closed, and that they were to be taken round the walls, to the place appointed for their residence.

About day-light, on the 29th of August, the embassy found themselves at the village of Haiteen, near the house of Sung-ta-jin, one of the principal ministers, and which was also intended for Lord Amherst and his train. Here, however, they did not remain, but were carried almost immediately to Yuen-min-Yuen, where the emperor then was.

The carriage stopped under some trees, and they were conducted to a small apartment attached to a range of buildings in a square. Here mandarins of all buttons were in waiting, and several princes of the blood, distinguished by their ruby buttons and round flowered badges, were among them. But though the silence, and a certain air of regularity, marked the presence of a mighty sovereign, the small apartment for the embassy, which was much out of repair, soon witnessed a scene, perhaps unparalleled in the history of diplomatic proceedings. Mr. Ellis observes: "Lord Amherst had scarcely taken his seat, when Ching delivered a message from Ho (Koong Yay) informing him, that the emperor wished to see the ambassador, his son, and the commissioners, *immediately*. Much surprise was naturally expressed, and a previous arrangement for the eighth of the Chinese month, which period was even much too early for comfort, was adverted to; while the utter impossibility of his excellency's appearing in the present state of fatigue, and deficiency of every necessary equipment, was strongly urged. Ching was unwilling to be the bearer of this answer, but was finally obliged to consent. During this time, the room was filled with spectators of all ages and ranks, who rudely pressed upon the embassy, to gratify their brutal curiosity, for such it may be called, as they seemed to regard the English as wild beasts, rather than mere strangers of the same species as themselves. Some other messages were interchanged between the Koong Yay and Lord Amherst, who, in addition to the reasons already given, stated the indecorum and irregularity of his appearing without his credentials. In reply to this, it was said, that in the proposed audience, the emperor merely wished to see the ambassador, and had no intention of entering upon business.

Lord Amherst having persisted in expressing the

inadmissibility of the proposition, and in transmitting, through the Koong Yay, an humble request to his imperial majesty, that he would be graciously pleased to wait till to-morrow, Ching and another mandarin finally proposed that his excellency should go over to the Koong Yay's apartments, from whence a reference might be made to the emperor. Lord Amherst having alleged bodily illness as one of the reasons for declining the audience, positively refused compliance, readily perceiving that if he went to the Koong Yay, this plea, which to the Chinese (though now scarcely admitted) was in general the most forcible, would cease to avail him: this produced a visit from the Koong Yay, who, too much interested and agitated to heed ceremony, stood by Lord Amherst, and used every argument to induce him to obey the emperor's commands. Among other topics, he used that of being received with our own ceremony, using the Chinese word, "nemuntililee," your own ceremony. All proving ineffectual, with some roughness, but under pretext of friendly violence, he laid hands upon Lord Amherst, to take him from the room; while another mandarin followed his example. His lordship, with great firmness and dignity of manner, shook them off, declaring, that nothing but the extremest violence should induce him to quit that room for any other place than the residence assigned to him; adding, that he was so overcome by fatigue and bodily illness, as absolutely to require repose. Lord Amherst further pointed out the gross insult he had already received, in having been exposed to the intrusion and indecent curiosity of crowds, who appeared to view him rather as a wild beast, than the representative of a powerful sovereign: at all events, he entreated the Koong Yay to submit his request to his imperial majesty, who, he felt confident, would, in con-

sideration of his illness and fatigue, dispense with his immediate appearance. The Koong Yay then pressed lord Amherst to come to his apartments, alleging that they were cooler, more convenient, and more private: the Lord Amherst declined, saying, that he was totally unfit for any place but his own residence. The Koong Yay having failed in his attempt to persuade him, left the room, for the purpose of taking the emperor's pleasure upon the subject. A message arrived soon after, to say, that the emperor dispensed with the ambassador's attendance; and that he had further been pleased to direct his physician to afford his excellency every medical assistance that his illness might require. The Koong Yay soon followed, and his excellency proceeded to the carriage. Here another singular scene was exhibited; for the Koong Yay himself, not disdaining to clear away the crowd, laid his whip upon all persons indiscriminately. The buttons of the mandarins did not afford them the least protection; and, however indecorous it appeared in a man of his rank, it seemed the instrument could not have been in better hands. In the court into which the embassy had been admitted, there were some colossal figures of lions, not badly executed, in bronze.

After this uncourtly, and even uncouth reception, the embassy had no alternative but to return, by the same road they came, to Haitreen, where they found the rest of their party, who seemed to have been intentionally separated from them by the Chinese, whose design was to have carried only the four persons to Yuen-min-Yuen, who were to have been admitted into the imperial presence. Sun-ta-jin's house, selected for the residence of the embassy, was so exceedingly commodious, and so pleasantly situated, that much satisfaction was anticipated in the idea of remaining there a short time.

They had been there but two hours, however, when news was brought that the Chinese were opposing the unloading of the carts which conveyed their baggage; and soon after, mandarins added the information, that the emperor, incensed at the ambassador's refusal to attend upon him, had ordered their *immediate* departure! This order, indeed, proved so peremptory, that the fatigue, pleaded by every one of the embassy, was of no avail; no consideration was admitted to weigh against the commands of the emperor; and Ching once ventured to say, that even the performance of the Tartar ceremony would now be of no avail; though, in the course of the day, he rather altered his language.

The only act of civility the embassy received during this day, was a good breakfast sent them by the emperor, and which was highly acceptable; as, under the conduct of the mandarins, many of the party had tasted nothing since the preceding day. At four o'clock Lord Amherst got into his chair; and thus, to all appearance, terminated this celebrated embassy. The emperor, as he promised, sent his physician to wait upon Lord Amherst; and to his report of the alleged indisposition being a mere pretext, is to be attributed the emperor's sudden ebullition of rage. Notwithstanding the encouragement given at Tong Chow by the high officers of state, it was apprehended, upon much ground of probability, that the intention of the Chinese was to bring the embassy into the presence of the emperor, under circumstances so indecorous and unpleasant, as to make it indifferent what ceremony they went through; or probably, by confusion and personal violence, to have compelled the performance of the *ko-tou*; or else the emperor, anticipating the refusal of Lord Amherst's immediate attendance, proposed it as a mere pretext for dismissing him. However, the manner in

which his appearance was pressed, was no insulting, that neither public duty, nor personal honour, would have allowed Lord Amherst to have acted otherwise than he did, after what took place on this occasion. His lordship's most decided opposition was not to the emperor's commands, but to personal violence, and to visiting the Koong Yay's apartments: for those probably were situated so near where the emperor actually was, that his lordship might have been most indecently hurried from them into the imperial presence, and perhaps at last dismissed with the same want of ceremony and respect.

The Tartarian mountains, with their blue summits, are the finest objects in the vicinity of Pekin; though, had the embassy been favourably received, and permitted to view the numerous objects of that great city, they would probably have seen the beauties of nature rivalled by the more variegated productions of art. The city is situated in a plain, and appears to be partly skirted with a wet ditch. Its lofty walls, with their numerous bastions and stupendous towers, certainly give it an imposing appearance, worthy the capital of a great empire. The walls, like those of Tong Chow, are built of brick, with a foundation of stone. They are of considerable thickness; and the body of them being formed of mud, the masonry may be considered as a facing. Their strength towards the summit is not sufficient to support any artillery of a large calibre; so that the embrasures are of little utility. At all the gates and intervals, there are towers of an immense height, with four ranges of embrasures, intended for cannon. Several wooden imitations of cannon were seen, but none actually mounted. Besides the towers, a wooden building, several stories high, marks the entrances. One of these buildings was highly decorated, and the projecting roofs diminishing in size according to their height, being

covered with green and yellow tiles, had a very brilliant appearance under the rays of the sun.

A remarkable circumstance on one side of Pekin, near Haiteen, is a large common, wholly uncultivated, which the embassy crossed on their return from that capital. Other large tracts of ground, however, were observed, covered with the *netumbiam*, or water-lily, which, from the luxurious vegetation of this plant, is extremely grateful to the eye. Mr. Ellis's description of the painful journey that he performed on his return from Pekin, presents a very striking contrast with the beautiful scenery, in which he had indulged his fancy but a few hours before.

"Having given up my chair to an invalid, I returned in one of the carts. The motion was tolerable till we came on one of the paved roads, when the jolting became unbearable. It was a repeated dislocation of every part of the frame; each jolt seemed sufficient to have destroyed life, which yet remained to undergo the dreadful repetition. The elements combined with the imperial displeasure, to annoy us; the rain fell in torrents, but not so violently as to prevent the spectators from interrupting us, and indulging their curiosity, by thrusting their lanterns into our chairs and carts, in order to have a fuller view of our persons. To be exposed to such indecent curiosity, whilst suffering considerable pain from the jolting, was too much for the best tempers to bear patiently. I certainly never felt so irritated in my life, and this produced in me something like frenzy. The darkness, holes in the road, and heavy rain, rendered walking almost impracticable." This, however, Mr. Ellis attempted, but was obliged to relinquish, for fear of being separated from the rest of the party. Although Soo had asserted, that the march of the embassy that night was to have been limited to

twenty lees, they were carried, without halting, to their boats at Tong Chow, which they reached at three in the morning, on the 30th of August.

Late in the evening, Ching came to Lord Amherst, and informed him, that some presents from the emperor to the Prince Regent, had been received by the Chin-Chaes. These consisted of a large joo-yee, or sceptre, formed of a stone resembling agate, of a greenish white colour, and symbolically expressive of content. The handle of the joo-yee, or sceptre, is flat, and in some degree resembles a ladle, but carved. The top, of a circular shape, resembles the water-lily. There was also a mandarin's necklace, of green and red stones, and a few beads of coral, with a red ornament set round with pearls attached to it; to these were added a few embroidered purses. The commissioners, in delivering these presents, did not forget to express the emperor's wish to have something in return; and they accordingly selected the pictures of the king and queen, a case of maps, and some coloured prints. These presents were looked upon as some indication, that the emperor's rage had subsided, at least in part, though it was remarked, that the sceptre, or joo-yee, was inferior in workmanship to that presented to the king by Kien Lung.

In passing the walls of Tong Chow, and other places on the road, notwithstanding an imperial edict had been issued, prohibiting women from appearing in the streets, and exposing themselves to the gaze of the English ambassador and his attendants, female curiosity was not to be restrained. Red flowers were frequently observed on the heads of these spectators. The portraits of the king and queen having been taken out of the packages, that the Chinese might see them placed in the proper point of view; the ambassador, to shew his respect to his own sovereign, made a point of publicly sa-

luting the portrait of his majesty, in the same manner as had been practised by him to the yellow curtain at Tien Sing. Even in this early stage of the embassy's return from Pekin, it was generally agreed that a striking change was manifest. No soldiers attended to clear the way, no men with lights to point out the road; but they were literally abandoned to themselves, to darkness, and the elements. Even the flags which distinguished their boats, as bearers of tribute, were taken from them.

About this time, Mr. Ellis had an opportunity of examining the wooden collars, which, he observes, are called khang; they are of various sizes and weights, according to the crime committed. It is in fact a kind of walking pillory, being a square board, thirty inches wide, with an aperture for the head, and is worn diagonally, which enables the bearer to rest the corner upon a stone, &c. whilst in a sitting posture.

An opportunity of seeing a Chinese quarrel, occurred during this embassy. When two Chinese fall out, they generally seize each other by the tails, which are violently twisted, till both fall to the ground. Here it is astonishing to see how long they can endure such acute pain, whilst their eyes seen bursting from their sockets, and the whole countenance is distorted. Those who have witnessed this, seem to think, that pugilists of the best bottom must give up such a contest, from their utter incapacity to endure such dreadful suffering. The Chinese, though often violent to madness in gesture and language, seldom proceed to action. Extreme passion has been known to have been cooled among them, by a smart rap with a fan; but when they actually proceed to blows, they fight most foully, and death has been known to ensue from a kick.

Another instance of the disposition of the Chinese, after the return of the embassy from Pekin, occurred

before the embassy embarked at Tong Chow, when, on a beggar standing up, as Lord Amherst passed by him, a mandarin instantly ordered the man to sit down, as if the British ambassador was no longer worthy of respect, even from the lowest class of society!

CHAP. XVIII.

Embarkation of the Embassy at Tong Chow—Grapes—The Regular Watch—Temple to the God of Fire—Mahommedans—Chinese Gunners—Night Ceremony—Ceremony to the Moon—Lanterns—Paper Fruit Baskets—Music—Wooden Axes—A Funeral—Carved Chairs—A Corn Mill—Pyloos—Brick Buildings—Temple of the Eternal Mother—Agricultural Implements—Tsingheen—A Machine—Chinese Ploughs—Coon Junks—Figures of the God Fo, and Musical Exhibition—Tea—Tobacco—Pagoda—A Sacrifice—Fishing Birds—The Autumnal Full Moon—Military Costume.

The embassy having embarked at Tong Chow, were again among a crowd of junks, which were only interesting from affording them occasional glimpses of the Chinese women, superior to those seen in the streets. These were, however, so careful of their person as scarcely to suffer the profane eyes of the English to dwell on them a moment. Here the dark complexion of the labouring men, being of the same hue as the East Indians, was taken as a proof that the sun is more powerful in this province of China than in other countries within the same parallel of latitude. In the summer a shirt and trowsers, and often the latter only, form the

dress of all classes within doors, and of the lower and middling orders throughout the year. The treatment of the embassy at Yuen-min-Yuen was a long time the topic of conversation, and it was agreed that all the great mandarins, or officers of state, were more or less parties in the representations made at Tong Chow, before the embassy reached Pekin, namely, "that they were to be received on the 8th of the moon, with their own ceremony." It is indeed acknowledged that Ho did not specifically state the emperor's consent to dispense with the Tartar ceremony; he, however, said enough to convey a decided impression, that the business had been settled to Lord Amherst's satisfaction. On the 3d of September, it was observed that their progress down the river was not rapid; that the trachers or towers to the large boats were few in number, and those not always employed. The supplies, too, which had long been diminishing, on this day totally failed, so that representations were made, and articles privately purchased, though this was forbidden by the affectation of imperial hospitality. The journalist then again alludes to millet-fields, willow-groves, junks, and half-clothed inhabitants, with little eyes and long tails; women with prettily dressed hair, but ugly faces,—as the daily and unchangeable objects. In the sketch which is given of the moral character of the Chinese, their rudeness to strangers is accounted for, on their supposition of the superiority of the one, and the consequent inferiority of the other! The best grapes ever seen were purchased at a Chinese village, on the 4th of September, and much surprise was excited that the natives, possessing this abundance of materials for good wine, should still prefer the liquor distilled from rice. On the 5th, stopping at dinner-time for the night, afforded an opportunity to some of the party for taking a walk on shore; here they observed that regular watch is kept from

sun-set to sun-rise; and that in going their rounds some of the watch-men strike with a round stick an oblong piece of wood, which is hollowed. Others use a loo, or a small gong; the hollow wood produces a sound much louder than the appearance of the implement could seem to indicate. Mr. Ellis, visiting a small mias, or temple, dedicated, as he was informed, to the god of fire, found this deity to be a short figure seated on a throne, holding a drawn sword in one hand, and a serpentine ring in the other. Near him were two dwarfish figures, each with rings, and there were three other figures, less perfect, on the side of the building. This temple was under repair; but it was observed, that the workmen were cooking their dinners in the very sanctuary. On the 6th of September, the embassy passed a building, said to be a mosque, and they were informed, that though there are several Mahomedans in this province, they are not regarded with any jealousy, and are supposed eligible to all offices. They eat beef, from which the generality of the Chinese abstain, as they think it cruel to slay so useful an animal for food. Buildings, with handsome roofs, and an increasing throng of people, now marked the re-approach to Tien Sing. On a salute being fired from shore, it was remarked that Chinese gunners seemed much afraid of their own deeds. "They immediately retreated, upon applying the match, squatting down at a short distance, with their backs turned; though the gun being placed upright, secures the wadding from any possibility of doing mischief."

Upon arriving off Tien Sing, the crowd of spectators was as great as before, and a number of men, wearing conical caps, were employed in keeping a space clear, near the boats, who occasionally employed their long whips very lustily about the shoulders of the spectators. At night, a ceremony was

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performed in honour of the full moon: a boat moved along the shore and dropped, at a few intervals, small paper lanterns, of various colours, that were suffered to glide down the stream; the light reflected through the beautiful colouring of these paper vehicles, had a very pleasing effect; the crimson die of the paper used by the Chinese, in their fruit baskets, is uncommonly vivid, and seemed to surpass any thing of the kind ever seen in Europe. On the same night, another illumination, and the horrid din of instrumental music, led the English to suppose that a marriage or a funeral had taken place, for in both cases music is added. The party of men, wearing the conical caps first mentioned, it now appears, were public executioners. In a walk through a part of Tien Sing it was remarked that the druggists' shops seemed too well-furnished for the low state of medical knowledge in that country; while the meat in the butchers' shops looked so good, that it was suspected the supplies sent on board for the embassy were not the best that could be procured. External appearance, or rather economy, is here, however, such an object of attention, that even the axes carried before the police officers, are merely painted wood. In fact, the whole paraphernalia of magistracy here resemble gingerbread ornaments, much more than the ensigns of office. The next disagreeable to narrow streets in Tien Sing, is that of all the houses having dead walls facing the streets, while the bad smells in these streets (probably from the want of sewers) is indescribable. During the stay of the party, a funeral passed them, accompanied by male and female mourners, who seemed to have been hired for the purpose of singing a kind of dirge. As white is the mourning colour in China, the women were in chairs, covered with white cloth. The coffin was quite plain, though the frame it rested upon was gilt, and consisted of immense beams of timber. On the outside of the bier

was a gilt head-piece of wood, probably indicating the profession of the deceased, and before the whole, some figures of women were carved, full dressed, and as large as life. Some very handsome chairs, of carved wood, were also seen in a cabinet maker's shop, decorated with peacocks, the plumage being real, and the bodies only artificial; the legs, however, were observed to hang down from the top, like fowls in a poulterer's shop. Mr. Ellis would willingly have purchased a large glass-case, filled with gilt toys, representing Chinese ladies and gentlemen, boats, bridges, and all the fixtures of a country villa, belonging to a person of rank, but was not permitted. Here they also observed all kinds of grain grinding in a mill turned by an ass, in the shops were the original article was sold, from whence it was inferred, that the occupations of mealmen and miller were here one and the same. The upper mill-stone was in the shape of a cylinder, to the extreme ends of which a rope was fastened, which the ass drew. The flour was observed to be very coarse. The Chinese houses are shut in, towards the street, by an outer wall, and even when the gate is opened, a skreen of masonry, which fronts the entrance, and considerably exceeds it in width, increases the interruption of the view. The houses are divided into courts, each forming a range of apartments, generally consisting of a large hall, and small rooms leading from it. Excepting in the druggists' shops, a great variety of small articles were sold in each apartment. In one of them a black mass, resembling *caviare*, proved to be soy, mixed with salt, with something to give the mixture a consistency. On examining the tools of the mechanics, and the interior of the shops, Mr. Ellis was struck with the extreme correctness of the accounts he had read of China, respecting such subjects as meet the eye of the traveller.

On leaving Tien Sing, on the 8th of September, they observed that the suburbs continued two miles on one side of the river, and that the shops and buildings here had a much better appearance than those on the opposite bank. More women, too, were seen, than on any other occasion. In Chinese crowds, the pipes the men hold over their heads have a very curious effect. Near this place is a small pyloo, open on all sides, with a roof finely decorated, and an inscription dedicating it to the river Nan Yuen. From the river they observed another funeral passing along the bank; the bier was similar to that seen at Tien Sing, but among the figures carried before it was one of a tiger, indicating that the deceased was a soldier. Besides this, there was one of an armed man on horseback, and another of a lady mounted on an ostrich. As before, the attendants were very loud in their lamentations, but whether these were real or artificial could not be clearly ascertained. The next objects were some curious brick buildings, in the form of a vase, as high as a church-steeple, and narrowing at the base and top; these were understood to be the tombs of the Hoshungs, or priests of the god Fo. The brick-work near their summits, was very ornamental. A modern pagoda next appeared, with small projections or stories; these late erections are much inferior to the ancient towers, at present very thinly scattered over the country, being unaccountably suffered to moulder away. The brick-work of a watch-tower, in ruins, which was examined, was about four feet in thickness, with an opening in the interior sufficient for a staircase, leading to a platform at the top, which was square. Here were embrasures, as usual, but the parapet wall was not of sufficient thickness to admit of cannon. It was observed, that on the banks of the river, cultivated with particular neatness, the stalks of the kao-leang

being used to form a treillage for supporting a species of French beans, gave an elegant appearance to the humblest spots of the kitchen garden. This night the embassy anchored at the town of Yang-Leu-Ching, thirty-five lees, or twelve miles, from Tien Sing; here a respectable-looking house, near the anchorage, belonging to a mandarin, seemed to be the ordinary stage. In the course of a walk after breakfast, from Tien Sing, Mr. Ellis visited the temple of the Eternal Mother, or principal female divinity among the Chinese. There was a crown on the head of this figure, with a white cloth thrown over the body. She held a leaf in her hand, and there were two attendant figures, of a smaller size, in the same shrine, and some still smaller, near the wall on one side of the temple. The Chinese reaping-hook, used in cutting the kao-leang, was observed to be a short blade, with a very long handle, and having more the appearance of a scythe than a reaping hook. Watering the gardens near the river, is performed by a wheel, which, with an axle, is used to raise water from a well dug a few yards from the river; the water is then poured from an earthen jar, and not thrown in sheets over the ground. In another place some men were employed flattening rushes, with a heavy roller; these were supposed to be used for the purpose of embankment. Towards evening the banks on both sides were so covered with villages, that it appeared to the embassy like a continued town.

On the 10th of September they breakfasted near Shing-sha-Sheen, a considerable town, and towards noon saw some fields covered with tobacco. On the same day, a military mandarin, with a clear button, observing Mr. Ellis and Mr. Abbot walking on shore, invited them on board his boat, for the usual purpose of looking at the strangers. Mr.

Abbott, as the youngest, was the principal object of his attention, and he indulged his fancy in dressing him in Chinese clothes. He seemed to live in great familiarity with his servants, and put on Mr. Ellis's hat to amuse them. Mr. Ellis, in return, took his cap, and observes, the buffoonery was then complete. It seems there was some difficulty in getting away from his kindness, and Mr. Ellis was obliged to leave him abruptly at last. On the evening of this day Lord Amherst visited Ching, whose boat attended the return of the embassy, to compliment him on his appointment. Ching's boat he found was well arranged, and some trifling presents, sent him by the ambassador, were displayed in different parts of his cabin. Ching, on this occasion, shewed the greatest politeness, and took the lowest place, when a preparation of apricot kernels, tasting something like an emulsion, was handed round. As the English called this almond milk, it occasioned an inquiry respecting the milk-tea, that was to have formed part of the ceremonial at the imperial audience, which it appeared is simply milk; chaya, or tea, being the name given to many beverages besides that made from the tea-plant. This milk, it seems, is taken by the emperor as a kind of remembrance of the Tartarian origin of the reigning family. Another mode of preserving this remembrance is, that the emperor, on state occasions, uses a knife to cut his meat, instead of the common chop-sticks.

On the 11th of September, Lord Amherst received, from Mr. Morrison, the translation of a document from the Chinese government, containing an official description of the ceremonies that were to have been observed at the public audience of the emperor. The reception of our ambassador, according to this, was to have taken place in a hall, at the upper end of which the emperor was to have been seated on an elevated throne.

An altar to the moon is represented as occupying the opposite extremity. The ambassador was to have been brought in at this end of the hall, and kneeling near the altar, he was to have delivered the prince regent's letter to a mandarin of rank, by whom it was to have been given to another, whose place was upon the area level with the throne, and this last was to have ascended the steps, and presented the letter to his majesty. The ambassador was then to have been conducted, by the mandarins, to the area level with the throne, where, kneeling, he was to have received the joo-yee, or sceptre, intended for the prince regent, by the hands of a mandarin, by whom some questions were to have been put to him in the emperor's name; he was then to have been conducted to the lower end of the hall, where, facing the throne, he was to have performed the *Ko-tou* with nine prostrations. Afterwards he was to have been led out of the hall, and having prostrated himself once behind the row of mandarins, he was to have been allowed to sit down. When the emperor and the princes drank, he was also to have prostrated himself; and besides all these, two other prostrations were to have been made; one when the milk-tea was presented to him, and the other when he had finished drinking. From this document it was concluded, that some of these degrading prostrations were to have been made out of the emperor's sight, and consequently not to his person; and also that from the arrangement then made the ambassador would not even have seen the prince regent's letter presented to the emperor.

In the afternoon of the 11th of September, the embassy arrived at Tsin-heen, a walled town, with its best shops and houses in the suburbs. By pushing boldly forward, some of the party succeeded in getting through the gates, an object which is

seldom granted by Chinese jealousy. In a mias, or temple, in the suburbs, a by-stander condescending to light one of the small tapers, they had an imperfect view of several of the figures. One of these was seated on a throne, with another male figure just below him, before whom was a table or altar. The male figures had full beards, and the females generally appeared to have a leaf in their hands. On each side, near the entrance of this temple, were men in armour, standing near horses ready equipped; the men appeared to be stone, and a large censer, of a composition like bell-metal, was placed on one side of the inner temple.

A machine used in the grain or corn junks, could not be exactly defined. It was a plank, four or five feet long, loaded with a heavy stone at one end, where a man stood, and, raising it by his weight, the opposite end was made to fall upon the grain placed in a trough; this at last separates the grain from the husks. The Chinese ploughs seem here very rude: the share being made of wood, did not penetrate to any depth in the soil. Manure, however, is used in China as much as in England, and even what is here called the road stuff, is carefully collected. At three in the afternoon, of the 12th of September, the thermometer was at eighty degrees. At night the embassy anchored at Tong Chow, the largest town next to Tien Sing, as it extends for some miles on the left bank of the river. In some of the cities there is a species of river police, under an officer called the chow; and at Tong Chow this body wore yellow facings, instead of red. Mr. Ellis here observed, of this stream, "that the quantity of mud held in suspension, almost equalled the fluid, and that they literally sailed through hasty pudding." Here several of the corn junks had four masts.

and on the 14th they passed a numerous fleet of this description, probably a hundred sail. The women employed in steering the small boats exhibited much activity, especially when any difficulty occurred.

The Chinese women hold themselves remarkably upright in their walk, and even the oldest of them were not observed to stoop. On the left bank of this river, a temple having fallen into ruins, the images of the gods were exposed to all the pitiless pelting of the storm. At Pu-hien the soldiers were observed employing a singular method of dispersing the mob, by throwing handfuls of dust among them. They were also seen to kneel down in saluting their superiors. At Tung-quah-hein, on the 15th of September, a figure of a stork was observed on the roof of one of the small temples; and ornaments, resembling tridents, on some others. Here also a better plough than the first mentioned, was noticed; the share being made of broad iron, and shaped like a shovel; the handle was placed over the share, and the furrows were wide and deep. The cattle, consisting of an ox and an ass, were harnessed abreast, much in the English manner; here, too, a greater variety was observed in the species of the trees, than on former occasions. On the bank of the river at Lien-hien, several decorated pyloos were prepared; and a temporary hall of reception, prettily illuminated with variegated lanterns, some of which turned round without any intermission, and from the brilliancy of the colours produced a good effect. Here were good sentry boxes, made of poles and matting, placed at regular distances, which were also illuminated. The whole is said to have looked more like a scene in a pantomime, than sober reality, though all the night-scenes in China, from the profusion of lights employed on these oc-

casions, are not without some gaiety of appearance.

On the 17th the embassy visited the village of Sang-yuen, and inspected two temples, with the figures in tolerable preservation: the most remarkable were the god Fo, and the universal mother, both seated on the lotus. There was another representation of Fo, with eight arms, like some of the Hindoo idols: and some colossal figures of warriors were described as statues of distinguished mandarins, one of which had a hammer in his hand. On the altars was a spherical piece of wood, open at one end, which was used as a gong. In the largest temple was a model of a pagoda of thirteen stories, nearly fourteen feet high; each of these stories were occupied by small gilt figures, tolerably executed in wood. The large figures were painted in imitation of bronze, and are generally made of baked clay. With these coarse materials the ornaments of the drapery were represented with considerable accuracy. One of these temples was used as a stable, and the other as a farm-house! At a musical exhibition in this place, the principal performer played on the most complicated instrument the embassy had seen in China, consisting of a box with two bridges, over which some strings were stretched; these being struck with two small rods, seemed to be the simplest form of the harpsichord. The other instruments were a guitar and a fiddle.

Upon a visit which Lord Amherst paid Kway, it was observed that the tea served round was of that description used only on occasions of ceremony, being a small-leafed, highly-flavoured, green kind; and in Lord Amherst's and Kway's cups was a thin perforated silver strainer, to keep the leaves down, no tea pots being used. The cups of the great mandarins resemble coffee cups, and were

placed in a tray of wood or metal, shaped like the Chinese boats.

From Sang Yuen, on the 18th, the embassy proceeded to Tetchoo, a place remarkable for the manufacture of summer caps: here the English band attracted much notice, and two mandarins in the crowd being invited into the ambassador's boat, had the grace to put on their robes of ceremony before they were presented. The tobacco in this part of China is of very luxuriant growth, but peculiarly mild. Here were cones of clay or masonry, at the foot of the watch-towers, used as smoke furnaces, to communicate signals to different parts of the country. Near this place is a temple, dedicated to four ladies of singular chastity. At night the party anchored opposite Koo-ching Hien, a walled town, with regular gateways and towers; though the best built and most populous part of it is not within the walls.

On the 20th of September, as the party passed a fine alley of willows, some soldiers being drawn up on shore to fire a salute, it was observed that it was not always possible to know to whom these honours were addressed, the firing sometimes taking place when the boat was opposite, and sometimes when it was at some distance. The soldiers kneel as the boat reaches the left of the line, utter a dismal shout, and the band of music on the right strikes up at the same moment. Millions of cracked penny-trumpets afford the best idea of Chinese military music. Some of the soldiers drawn up to salute the embassy, wore badges, on which they were styled "*robust citizens*," and from this circumstance they were supposed to be a kind of provincial militia. As for the poor trackers or towers, they were frequently employed sixteen hours together, without ever stopping for meals or refreshment. There is a proportion of old men

and boys among them; and though no reasonable account is given for it, they are said to be pressed or balloted into this service.

CHAP. XIX.

Pagoda of Lint Tscin Choo—Course of the Hoang-ho, or Yellow River—Temples—The Yu Ying, or Fish Vulture—A High Priest—The Western Fo—Sacred Fish—Water Lilies—Gardens of Woo Yuen—Kin Shan or Golden Mountain—Silver Mountain—Burial Grounds—Archers—Public Eating-Houses—The Porcelain Tower—Temple with Ten Shrines—Rock of See-lang Shan—The Tallow Tree—A Funeral—Shopkeepers—A Dragon—Halls and Statue of Confucius—A Sacred Tree—The God of Longevity—Ladies in Wheel-barrows—Varnish Trees—Ten Cataracts—A Koon Kwang or a Government Hotel—Packages—A Paved Road—The Pass Meeling Mountain.

At Yoo Fang, some of the English ascended to the top of the pagoda of Lint Tscin Choo; its form is an octagon, consisting of nine stories, gradually diminishing, and its composition stone and granite, resembling porphyry, the remainder being brick, glazed on the surface. Four Chinese words, inscribed on the outside, signify the relics of Fo. The steps and corners of the wall are of this granite, highly polished, and some slabs of the same stone have been erroneously described as marble, and the glazed bricks as porcelain. The roofs of the stories project nearly two feet, and are highly embellished with carved work in wood, the whole being covered in with cast-iron or bell-metal. From the top of this

edifice the city of Lint Tscin presented so many gardens within the walls, that no buildings could be distinguished. The pagoda was built in 1584, and contained two idols, one of them formed of baked clay. A temple near it had a gilt idol, of a colossal form. During this day, towers of matting were observed, made to imitate brick work. At night, a space near the boats was enclosed with troops, to which bells were suspended at certain distances, to give notice of any intrusion. In this neighbourhood are some Mahomedan mosques.

On entering the Chak-ko, or river of locks, the Chinese boatmen offered a kind of sacrifice to the protecting deity of the stream: a cock being killed early in the morning, the boat was sprinkled with the blood; this cock was afterwards roasted, and with boiled pork, salad, and pickles, spread out and eaten upon the forcastle, before a sheet of coloured paper. A pot of Sham Shoo, with too small cups and a pair of chopsticks, being placed near this food, the boat-master's son performed the ceremony as priest. This consisted in throwing two cups of the liquor and a little of the meat overboard; some gilt paper was then burnt, and two strings of crackers being discharged, the rest of the provisions were taken away, and eaten, to conclude the festival. Whilst this ceremony was carrying on, the women on board were burning incense before the idol that always stands in a recess in the after part of the boat.

After resuming their voyage, some rafts, with masts and large sheds erected upon them, passed the embassy, with mandarins on board, the latter indicating that the rafts were imperial property. This day a strong wind from the north-east completely changed the climate, and the evening was similar to the latter end of October in England.

On the 29th of September, several boats, with the birds used in fishing, were observed, but they did not

perform. This part of the country is intersected by numerous canals and rivers. An unusual number of towers formed striking objects of view in this watery expanse. They were supposed to be places of refuge for the inhabitants in cases of sudden inundation. In some parts here the towing-path, as it may be called, is the only land between the edges of the canals and the mountains. The stagnant waters near the villages, and the peeping vegetation, give the whole scene a most aguish appearance, and, were it not for some inhabited spots, travellers might very easily fancy themselves at sea.

Halting on the evening of the 5th of October, at Toong, all the boats immediately began their preparations for celebrating the autumnal full-moon. Before the deity, as usual, provisions and wine were placed, and the libation being made, crackers and burnt paper concluded the ceremony. In the mean while, something of more importance seemed to have been going on ashore, as two soldiers were observed returning to the guard-house in dresses studded with brass knobs, to imitate armour; their helmets were of polished steel, with inlaid work of a darker colour, and red and brown plumes two feet long; their arms were swords, bows, and arrows; and their dress altogether handsome, and of a martial appearance. The canal which they passed through on the 6th of October was two hundred feet wide, and elevated to a considerable height by lofty embankments; which enabled the travellers to distinguish the course of the Hoang-ho, or Yellow River, to the westward. At two they left their anchorage, to cross the latter stream, but were prevented from effecting this directly by the current. Afterwards proceeding to Matou, where they anchored, they perceived a handsome temple of red brick, dedicated to the god of the winds. The Chinese consider the crossing the Yellow River as dangerous, when the several streams

meeting together have increased by floods or rain; but on this occasion there was not any appearance of hazard.

On the 7th day they brought up, close to the first flood-gate, called Tien Pacha, with a small temple near it, in the front of which a tent was erected for the accommodation of Lord Amherst during the passage of the boats. The temple of Ning-niang is situated on the opposite bank. This, as usual, is divided into four courts; the first contained two square pavilions with rich roofs, on the pinnacles of which were several small figures of animals; the frieze resembled green enamel, and the tiles were of a bright yellow. The pavilions here contained large slabs of black marble, placed upright on pedestals bearing inscriptions: in the galleries were the figures of several civil and military mandarins; and at the furthest end of the court was a colossal figure of the dragon king. In the second court is the idol representing the late emperor's mother, to whom this temple is dedicated. On her head was a crown, or large bonnet; and her body, richly gilt, was decorated with a yellow robe. Two of her attendants were standing near her; the cross beams of the ceiling were decorated with golden dragons, on a bright blue ground. The ornaments of the roofs of the temple resembled spears and tridents; a lustre, composed of horn lanterns and strings of coloured glass beads, hung from the centre; two large horn lanterns were on each side of the altar, with polished screens near them, used as reflectors, to increase the brilliancy when the whole was lighted up. Every part of the roof was richly carved and gilt, with a variegated frieze of green, black, and red. Upon a metal vessel, resembling a pagoda, in the area of the court, incense was kept burning. The drums, gongs, and other instruments belonging to the temple, corresponded with the general superiority of the edifice to

every other of its kind; and the priests, well inclined to perform the service, were perfectly satisfied with the offering of a dollar. There is a tradition among the Chinese, that the Yellow River is not to be resisted, and that in maintaining the inland navigation of the canals, they are compelled to humour the wanderings of this powerful stream. According to Chinese accounts, the principal canal has been the work of several ages. It was begun about the Christian era, but not completed till the present dynasty, and requires constant attention to keep it in repair.

On the 9th of October, the embassy had the first opportunity of seeing the fishing birds called Yu Ying, or the fish vulture. Several of these are placed on perches in the boats, and dropped into the water from poles; these birds dive after the fish, and are trained to bring them to the boats. One was seen with a stiff collar round its neck, to prevent it from swallowing the fish. They are of the size of Muscovy ducks, and resembled the booby bird, particularly in the beak.

On the 11th of October, the embassy arrived at Koomingsze, opposite a temple and tower under the emperor's special protection. Two hundred priests are maintained here; and as the temple is dedicated to Fo, there are three colossal figures representing him in his three-fold capacity. One image of him, in his present state, occupied the centre, having a turban on his head, while the other two figures were something like crowns. A tablet, bearing an inscription, invoked the eternity of the emperor's happiness. The party was civilly received by the high-priest, whose silken robe, cap, and rosary, reminded them of the Catholic religion; but, when squatted on a chair, he appeared to Mr. Ellis as the resemblance of the deity he worshipped. Refreshments handed to the party here consisted of some yellow

balls, with a small preserved fruit in the inside. Here too, a small brass figure, representing an emaciated old man, was called the Western Fo, after his seclusion in a mountain. The priest's apartments were clean and comfortable. With considerable hazard the party ascended the tower of seven stories, the view from which was deemed a fair specimen of Chinese scenery. The garden of the temple, laid out in the Chinese style, with artificial rocks, and three towers in striking situations; one of them, on the celebrated rock of Kin-shan, with the boats and their busy inhabitants, made ample amends in the prospect for the danger they had encountered in the ascent. The next day Mr. Ellis visited a temple connected with a small tank, said to contain some sacred fish; but the water, it was added, was infested with evil spirits!

In the course of a ramble through the rice fields, Mr. Ellis entered the house of a miller, who, with all the frankness of an English farmer, insisted upon his staying and drinking tea. The mill, which was used for husking grain, consisted of two stones, with jagged surfaces, the upper one of a cylindrical form. On his way back, Mr. Ellis observed in one of the dikes a man seated in a wicker basket, gathering the seed of the water-lily, which is eaten by the natives, both raw and boiled. This basket being shaped like a junk, the seed-gatherer used his hands as paddles, and made a tolerable way through the water. Machinery is universally employed here to irrigate the rice fields. Near the entrance to one of the temples, was a bamboo grove, to which it is supposed some sacred character belongs. Stopping nearly opposite the gardens of Woo Yuen, after some hesitation on the part of the mandarins, the party visited them. Chinese gardens in general are so disposed as to appear more extensive than they really are. The dining-room and

study of Kien Lung, were shewn to the strangers, and also a black marble slab, with a poem composed by his majesty, in praise of his favourite retreat. Reaching Kwa-choo, they found the Kin-shan, or golden mountain, was the great object of attraction in that part of China. It stands upon an island formed by the river. Some tents or buildings on a neighbouring mountain, were said to be the quarters of Tartar soldiers. A picturesque rock near Kin-shan, is called the Yin Shan, or Silver Mountain. The unaccommodating spirit of the Chinese would not permit the embassy to visit these islands.

Lord Amherst having expressed a wish to see the exercise of some of the Chinese archers, Wang, the military mandarin in attendance, ordered a few of them out. At a distance of forty yards they hit a target tolerably well, but used much ceremony and gravity in handling their bow and arrow. Their performance was followed by that of a few matchlock men, who kept up a kind of running fire round a man, upon whom they wheeled and advanced as their pivot. Their movements resembled those of light troops, and they loaded and fired quicker, and with more precision, than was expected from their unsoldier-like appearance in line. All these evolutions were performed by beat of drum, and it is not unusual at military posts here, to have the ground chalked out, in which each file of men is to stand. About Kwa-choo, several priests were observed with black trencher caps.

On the 19th of October, the embassy passed some junks of a singular construction; their stern being thirty feet high, and the bows about ten feet lower. Being used for conveying salt, the height seemed intended to keep the cargo above the water-mark. On the 21st, they were off the rock of Patoa Shan, a large mass of pudding-stone, and very rude in its appearance. A tablet at the foot of

this rock recommends all boats to anchor there at night; and another inscription expresses that shamshoo (a liquor) and fruit are sold here.

At Nankin, as well as other places in China, the number of public eating-houses seemed to exceed the private houses; and a great quantity of ducks and geese, ready dressed, and glazed in the Chinese manner, were exposed to sale. Here is also the celebrated porcelain tower, and two others of less consequence; and near one of the gates two large temples, one of them called the "Quiet Sea College," interesting from the superior execution of about twenty figures of Chinese philosophers. The shapes of some of the metal vases for burning incense were extremely elegant. Near this place is the public vapour bath, described as the most disgusting cleaning apparatus ever seen; and where any person of the lowest description may be admitted for ten chens, or three farthings. The porcelain tower is an octagonal building, nine stories high, with a bell at the top, said to be of gold, resting upon a pinnacle, with several rings round it. The tower is white, and the cornices appear plain, but the facing is probably nothing more than white tile. A temple near this tower is remarkable for two colossal dragons, winding round the pillars. The area, under the view of the embassy here, could not be less than thirty miles, enclosed within the exterior wall of Nankin, and diversified with groves, houses, plantations, and hills; the gratification of the party was not lessened by the consideration that they were the first Europeans who, in their national dresses, had been so near that city for more than a century past. The climate here is beautiful, and the population immense. At an anchorage, at which the boats remained, not far from Nankin, there were some large huts made of reeds of great length, many being eighteen feet; they were used for fuel, em-

bankments, and coarse mats. When they left this anchorage, the breadth of the river was not less than three or four miles.

On the 27th of October, being near How-chow, Mr. Ellis set out for the city. Here the most remarkable object was a temple, the outer court of which has ten shrines, representing the ten kings of hell, punishing the guilty after death. The sing-song theatre here had a long placard fixed opposite the entrance. In this neighbourhood the first flocks of goats were observed since the embassy had entered China. The rock called See-lang-shan is extremely remarkable, as is all the scenery about the Yellow River. The shops in Woo-hoo-shien, a place of great trade, are represented to be such as would not disgrace Oxford-street; the china shops were particularly large: many others were filled with lanterns of horn and paper of all descriptions. With respect to Chinese landscape painting, Mr. Ellis observes, the Chinese represent precipitous hills, with boats sailing near them; trees of the most vivid autumnal tints, under combinations that might seem unnatural to European eyes, but which are perfectly correspondent to the banks of the Yellow River, or to those of the Yang toe Keang. Near Ke Keang, the English had the first sight of the tallow-tree, resembling a maple, and bearing leaves and berries, in their different stages of maturity; some green, some brown, and some freed of their husks, and of a pure white. The tallow is obtained from these berries by pressure, and sold in large cakes. Anchoring on the 1st of November at Tee Kiang, its resemblance with the Turkish towns in Asia Minor was very strong: and Mr. Ellis observed, that if he had reason to be dissatisfied with the lifeless level of the provinces of Chee-lee and Shang-tung, they were amply indemnified by the beautiful variety "of the banks of the Osang tu Keang. Mountain,

hill, valley, stream, and woods present themselves to the eye, under the most picturesque combinations." A party of English being on shore on the 4th of November, were followed, on their return to the boats, by a crowd, whose loud shouting, had it not been for their subsequent civility in offering them tea, might have been mistaken for an insult; whereas this was only the mode these good-humoured rustics used to express their surprise at a visit from Europeans. At another time the party were attracted to a house by the noise of cymbals and other musical instruments, which proved to be on occasion of a funeral. The mourners were dressed in white robes and caps; the officiating priests, who were also musicians, were in their priestly habiliments; but though the procession was moving in regular order round the yard, before the house in which the coffin was placed, the appearance of the English completely interrupted the ceremony, as the whole party, old and young, immediately gave up the business in hand, to examine them and their dresses; and there was only one old woman among them all, who thought it necessary to preserve the appearance of sorrow. While the English were at Woo-hoo-shien, notwithstanding an imperial edict forbidding shopkeepers to sell them any thing, the latter did not shew the least scruple in serving them, though from the crowds that forced themselves into the shops with them, the danger would have been great, if, as in London, the light-fingered gentry had mixed amongst such numbers. Among the curious articles enumerated as sold here, are necklaces, old china, agate cups, vases, ornaments of corundum, and other stones, and curious specimens of carved work in wood and metal. Here, on what is called the wall of ceremony, opposite the Foo Yuen's house, was an enormous dragon, but for what purpose could not be ascertained. About four o'clock they passed the

Seaou-kooshan, or Little Orphan Hill. This rock is curious on many accounts: it is insulated, and rises abruptly to the height of two hundred and fifty feet. The sides of the precipice afford a harbour for innumerable flocks of cormorants, or the fishing birds. The summit bears a temple of two stories, and about midway there are several others that rise on terraces, one above another; that on the summit, being nearly covered with a plantation of bamboos, has a singular effect. A paper brought by the priests communicated the intelligence that these temples were endowed by the emperor's mother. Some offering is always expected from the boats that pass, which custom was not neglected by those of the embassy.

In the city of Nang-kang-foo are the halls of Confucius. These contain no idols, but tablets bearing the names of deceased worthies are placed in the galleries round the courts. In the first of these was a semicircular bath, and on the steps, entering the halls, some figures of lions appeared. From this place the range of the Lee-shan mountains to the north-west, formed the principal point of attraction. Visiting a pagoda on the following day, a small idol was seen upon a cow. The neighbouring scenery was ornamented by a water-fall of four hundred feet, the ascent to which was so considerable that the party was employed three quarters of an hour in reaching the ground. In another large temple, at the foot of a mountain, a single priest was engaged in performing his devotions: he was observed to strike a bell and beat a drum, between the intervals of the prayer that he was reciting. Inscribing names in remarkable places, seems common to all nations; for at the foot of the Lee-shan, and at the college of Choo-tze, (one of the commentators of Confucius,) several persons had left their names in Chinese

characters. A memorandum was left by the people belonging to the embassy, mentioning its having been visited by them, with the date, &c. This college is divided into several courts, containing cells sufficient for a thousand students. In a hall here is a statue of Confucius, with his principal disciples about him; and from a tree, which is considered sacred, the Chinese in the party seemed anxious to carry away some branches. Here was also a wooden figure of a stag, which the founder of the college is said to have employed in fetching provisions from the neighbouring villages; the money was hung upon his horns, and such was the honesty of the sellers, or the animal's acuteness, that the business of marketing was always performed to the sage's satisfaction.

Near Woo-chin, the green-tiled roof of a lofty temple, surrounded by a colonnade of granite pillars, invited inspection, but the building proved, on approaching it, to be in ruins; whilst another, dedicated to Wang-shin-choo, the god of longevity, exceeded in gilding and carved work any that the party had seen before: its front was almost covered with gilding; and in the outward court below there were porcelain shops, and others, handsomely set out. This temple is said to have been erected and maintained by the merchants of the town.

At Nang-chang-foo, besides furriers' shops, many others were observed, full of tawdry gilt crowns and helmets used in the theatres. Idol-making also, in all its branches, was rapidly carrying on. Some of these were composed of the rudest materials, and were as coarsely executed. The tower here is falling to decay with such rapidity, that it is dangerous to ascend the stairs. Returning from this tower, the English gentlemen met two wheel-barrows: in the first were seated two well-dressed women, one on each side of the

wheel; and the other was a boy, who seemed to belong to it. A wheelbarrow seems a strange visiting conveyance for ladies, yet is frequently used in this part of China for carrying persons as well as goods. All the women, except those of the lowest orders, were painted to the highest degree: many of them had fine eyes, of an angular shape. Beggars here were numerous, going about with a bell, a horn, and a basket: they enter into shops, and continue ringing and blowing till their baskets are filled: from the British, however, they neither asked nor seemed to expect any thing. On the 25th of November, a kind of shooting-match was performed. The candidates, on horseback, were armed with a bow and three arrows; their object was to strike the marks, consisting of white paper, at fifty yards' distance, while their horses were at full speed. Though the bull's eye was not always hit, it was observed, the target was never missed. The candidates were young mandarins, elegantly dressed; the horses and accoutrements were also handsome, but, to prevent mischief, the arrows used were plain, and without barbs. The preference which Mr. Ellis gave to attending a cricket-match at Nang-chan-foo, prevented him from making an accurate inspection of a temple erected there by the salt-merchants, and appropriately devoted to the god of riches. To this a garden and a theatre was attached, the whole being used for amusement as well as devotion. In the walks of the party on the 27th, they met with camphor and varnish trees. The latter has leaves shaped like a laurel, and the gum is extracted by slitting the bark. The spreading branches of the camphor-tree (which is an evergreen,) with their dark foliage, are highly picturesque, and equal in beauty to any trees of English scenery. The wax-tree was seen much about the same time, resembling a thorn-bush, upon which the wax is deposited by a species of insects. On the 7th,

the boats of the embassy passed ten cataracts, arising from the interruption of the course of the river by the reefs of rocks; and on the next day they passed one of the most rapid *tans*, or difficult waters. Soon after, the skull of a notorious robber, who had been the terror of the whole country, was seen suspended in an iron grating.

On the 11th of December, the necessity of changing the boats, in which the presents were embarked, for smaller ones, gave the embassy time to take a view of the city of Kan-choo-foo, situated at the confluence of the rivers Chan and Kan, communicating with the commercial provinces of Fo-kien and Quantung, or Canton. Here were some of the best specimens of those exchanges, or halls for the meeting of merchants, so celebrated in China. These belonging to the principal cities and provinces of this empire, are built in the style of the first Chinese temples; and in those of Ky-gan-foo and Fo-kien, there was an elevated stage for theatrical performances, which are numerously attended by spectators of all classes. The hall of the Fo-kien merchants is dedicated to the goddess of navigation, who is also the tutelary deity of the province. The most considerable shops here, were those in which teas were sold. The pagoda, with the exception of that of Lin-tsin-foo, was the best worth seeing of any during the journey: its form is an hexagon, and it consists of nine stories, every story diminishing from the basement. The stucco on the outside is a dark grey, on a white ground; the projecting roofs of the stories are also hexagonal, with grotesque porcelain ornaments at the angles; a series of iron balls, of an elliptical shape, rise from the summit, and terminate in a point. On the approach of the embassy to Nan-gan-hien, they found that *matous* and very handsome temporary buildings, had been prepared for their reception. These buildings, merely composed

of a few bamboo poles, some red cloth flags, and coloured gauze lanterns, with little time or trouble, produce a very good effect. These temporary erections consist of only one apartment, which is furnished with chairs and tables: tea, &c. is generally furnished; and it is not unusual to have the picture of an old man and a young child at the bottom of the room, as an emblem of good fortune. On the 17th, the difficulty of towing became so great, owing to the frequency of mill-dams running into the river, and rendering it a torrent, that it was much doubted whether European seamen, with all their superiority of bone and muscle, could have undergone the labours of the Chinese boatmen, who were often obliged to tow or track the boats with the water above their knees, and this over a slippery bottom, whilst the sandals of straw which some of them wore rendered them little or no assistance in gaining a sure footing. At Nan-kang-foo, there was much less appearance of population or business than its situation (being the passage from the great tea provinces) led the embassy to expect. A koong-kevan, or government hotel, was here prepared on shore for Lord Amherst, but with such indifferent accommodation, that it was at once declined.

On the 19th of December, being occupied in sending off the presents, stores, and baggage, not less than three thousand persons were employed in carrying the packages, fifty men being put to each of the large glass-cases. Loads here are regularly assigned by weight to each pair of porters, and not a single instance of over or under loading occurred. The 20th of December being the time fixed for the embassy's leaving the boats, chairs and horses were furnished for the conveyance of the gentlemen, guard, and servants. Lord Amherst's chair was attended by twelve soldiers, and each of the commissioners by six. The whole party quitted the ground

before sun-rise. The horses were very small, but active, and not wanting in spirit. A long line of troops was drawn out, and the party proceeded along a paved road, one of the most complete they had seen in China, extending from Nan-kang-foo across the mountain and pass of Mee-ling to Nan-kiung-foo. Mee-ling takes its name from the *mee* tree, with which it abounds, and which looks like a wild cherry: the ascent to the mountain is rendered easy by a pavement of broad steps. The view is romantic; the cliffs are wooded to the top, mostly with the Chinese pine; and the pass itself, at a certain distance, looked like a mere door-way in the rocky battlements.

CHAP. XIX.

Passage through the Shallows—City of Chao Choo-foo—Rudders of a peculiar Form—Perpendicular Rock of Kwan Yen Shan—Handsome Guard-Boat — The English abused by the Natives — Large square Buildings — Temple at Ho-nan— Population of Canton —Interview between Lord Amherst and the Viceroy—Letter from the Emperor of China to the Prince Regent—Embarkation of the Ambassador — Discovery of the Lew Chew Islands — A small Race of People, tributary to the Chinese — The Sea studded with Islands—Groundless Apprehensions of the Islanders—A Volcanic Island—A good Understanding obtained—Hospitality of the People— Their Order and Decorum — Temporary Buildings erected—Burial of a young Seaman—Humanity —Interview with the Prince and Captain Maxwell—Solemn Sacrifice at the Temple—Climate—Medicine and Surgery—Small Cattle—

Books—Departure of the Alceste from the Lew Chew Islands—Wrecked in the Straits of Gaspar—Attacked by the Malays—Excellent Conduct of Captain Maxwell—Returns to England.

The number and general appearance of the troops, both infantry and calvary, were much superior in this frontier of the province of Canton to any seen before. There was a great variety of uniform among the infantry; and the cavalry generally wore white jackets, faced with red; but the matchlocks of some of the infantry being painted yellow, caused them to look more like a boy's plaything than a soldier's weapon. On their arrival at Choon-chun, a distance of thirty miles, the embassy found they were again to embark in boats, for three days at least, and were urged to expedition by the Chinese, as they alleged that the river was every day becoming shallower. Departing late on the 22d, the river was so shallow, and the labour of dragging the boats so great, that the party had advanced only a few miles at sun-set, when they anchored for dinner. On the 23d they continued their voyage nearly all night; the rocks near the river appeared to be of a red colour. The shallowness of this water being at length relieved by the falling in of a fresh stream, preparations were made in all the boats for a more rapid progress; rudders were shipped, masts stepped, and sails bent. The villages in this province generally contained one large building, resembling the lords' mansions in some parts of the German territory. On Christmas eve the embassy anchored within sight of some remarkably abrupt rocks, near the middle of the river, two of which rose like the pillars of a gateway. On the following day they observed the junction of the Tung-ho, or eastern river, with the Lee-ho, or western river; and these streams united, take the name of the Pe-keang, the last of the

rivers of China which the embassy had to pass. Having landed at the city of Chao-choo-foo, the embassy were again provided with a change of boats; and leaving at day-light on the 27th, they were agreeably surprised with the rapid progress they made. The rocks still retained their fantastic abrupt shapes; woods of fir, evidently kept for timber, were also frequent. The guard-boats on this river were manned with soldiers, who wore a brown conical cap, were dressed in red jackets, and looked remarkably well. The rudders of the boats now used by the embassy, were composed of three cross beams, in the singular shape of a right-angled triangle; the broadest forming the base in the water. The sweeps were worked over the stern, and one at the bow; and to these were added poles and sails; notwithstanding which, their progress was not more than three miles and a half in an hour.

On the 30th of December, a mandarin paid a visit to Kwang, who still attended the embassy. The guard-boat of the mandarin was extremely handsome, with a comfortable cabin in the centre; the windows decorated with gilt frames, and the stern set off with flags and ensigns of office. During a walk on the following day, the English had occasion, for the first time since they had entered China, to complain of downright insult. In the manner of the Chinese here, it was observed, there was little curiosity and much impudence. "Foreign and red-head devils," were their terms of abuse. "My ears," says Mr. Ellis, "were also surprised, but not gratified, by some men passing in a boat, and hailing us with the words, *by and by*, and *directly*, all symptomatic of our approach to Canton, where our nation are better known than liked."

On the 1st of January, 1817, the embassy found themselves in a narrow muddy stream, the hills

gradually sinking, the banks flat, and laid out in rice-fields. Here it appeared, that the large square buildings seen in the villages, instead of lordly mansions, were used as places of security for grain and other articles of prime necessity. On this day, several boats, with the Hong merchants on board, who came out to see Sir George Staunton, declared the near approach of the embassy to Canton; from them they learnt that they were not to proceed by Fa-tee, the usual passage, but to take the wider branch of the river, as they were told, for the purpose of avoiding the shallows. On arriving within seven miles of Canton, they were joined by Captain Maxwell and Sir Theophilus Metcalf, in the ambassador's barge: they had come in advance of the other boats, to attend the ambassador to his residence. The members of the select committee, the American consul, and the captains of the several ships, were on board; and here Lord Amherst left the Chinese boat, and proceeded in his barge, attended by the boats of the ships, in two lines, to the principal temple in the village of Ho-nan, on that side the river opposite the factory. The whole party being acommodated, the embassy dined with the factory; and the cordiality of the reception they then met with, exhibited a striking contrast to the pretended hospitality of the Chinese.

Canton, from the number and size of its vessels, the variety and decorations of its buildings, the superior architecture of the European factories, and the general buzz and diffusion of a busy population, had a more prepossessing and imposing appearance than any Chinese city they had visited. Yet the traveller who only sees Canton, will be liable to form very exaggerated ideas of the population and wealth of China; because the whole effect of foreign commerce is here concentrated in one brilliant focus

and the employment which the European trade affords to all classes of the inhabitants, diffuses a kind of general prosperity, not to be found in places where the golden flood of wealth is excluded by undue restrictions on trade. A peculiar dialect is spoken by the tradesmen and merchants of Canton in which the idiom of the Chinese is preserved, and connected as much as possible with the mode of pronunciation of other nations.

On the 7th of January, an interview between Lord Amherst and the viceroy of Canton took place in the principal hall of the temple. The emperor's letter to the Prince Regent, enclosed in a bamboo, and covered with yellow silk, was delivered by the viceroy, standing, into the ambassador's hands, by whom it was received with a profound bow. They then proceeded to a smaller apartment, which had been fitted up for the occasion, where a short conversation took place, only remarkable for the tone of arrogance which the viceroy attempted to assume, but which being immediately resisted, was as quickly abandoned. Lord Amherst contended for the reciprocal benefit of the trade to both nations; but the viceroy declined prolonging the discussion, admitting it might be mutually disagreeable, and the interview terminated with some unmeaning and formal wishes for the continuance of friendship. Fruits and other refreshments were spread out in another apartment, and being pointed out by the viceroy to the ambassador, they were not declined. On this occasion the manner of the viceroy fully answered the description the embassy had received of him: it was cold, haughty, and hostile. He had great apparent difficulty in resisting the expression of his feelings at conduct, which, on the part of reputed barbarians, he could consider in no other light than unwarrantable arrogance towards a monarch, whom he esteemed the greatest sovereign in the world. The

embassy were anxious to examine the letter from the emperor of China to the Prince Regent, which proved to be written in Chinese, Tartar, and Latin. It was, as usual, styled a *mandate* to the King of England, but, with that exception, much less assuming than might have been expected; in fact, it was on the whole not more objectionable than that addressed by Kien Lung to his majesty. A very false statement of the occurrences at Yuen-mien-Yuen was given; the dismissal being attributed to the pertinacious and successive refusal of the ambassador and commissioners to attend the emperor, under an absurd pretext of illness.

On the 8th of January, the ambassador visited the Chin-chae, who was stationed at a small distance down the river: the guard-boats and war-junks saluted as his excellency passed, and the reception was altogether gratifying. The Fa-tee gardens is a place of fashionable resort for the merchants and others of Canton; they belong to rich individuals, and consist of straight walks, lined with flower-pots, containing the curious and beautiful plants of the country. Free admission used to be allowed here every day, but through the misconduct of some officers from the ships, this was limited to one day in the week. Near this place, Puen-ke-qua, one of the Hong merchants, was observed, surrounded by his children and grand-children; the latter so much in the full-dress of mandarins, that they could with difficulty waddle under the weight of their clothes.

On the 16th of January, a dinner and sing-song, or dramatic entertainment, were given to the ambassador by Chun-que, one of the principal Hong merchants. The dinner was mostly in the English style, as very few Chinese dishes were served up. Chinese theatricals are not easily described. The

play commenced with a compliment to the ambassador, hinting that the period for his departure was fixed, and would shortly arrive. Both tragedy and comedy were performed; and in the former of these, emperors, kings, and mandarins strutted and roared to horrible perfection. At this dinner the father of the mandarin, a respectable looking old man, assisted in doing the honours. The Hong merchants wear mandarin buttons, for which they pay considerable sums, although this honour only exempts them from corporal punishments.

The temple of Ho-nan, in which the embassy resided while at Canton, is one of the largest, and most profusely furnished with idols, which they had seen. In these temples, it was observed, that none but the priests appeared to take any part in acts of devotion. The Chinese looked on with as much indifference as their visitors. Here what were called "sacred pigs" were noticed, of most remarkable size and age: these are kept in a paved sty near the temple of Ho-nan, there to wallow in the filth and stench of years.

On the 20th of January, the ambassador embarked in the barge of the Alceste, and proceeded to Whampoa, attended by all the boats of the Company's ships, the crews of which gave him three cheers. The banks of the river, till the half-way pagoda had been passed, were flat and uninteresting; but near Whampoa, and especially at Danes' Island, the scenery was rather pretty. At three in the afternoon the ambassador reached the Alceste, where he had a parting-dinner with Sir George Staunton, who proceeded to England in the Scaleby Castle.

From circumstances intimately connected with Lord Amherst's embassy to China, we have derived the best information respecting the Lew Chew Islands, discovered, as it may be said, by the Alceste, soon

after she had landed our ambassador near Canton. The largest of these is about fifty miles long and twelve broad, and is a principal one of a group of thirty-six, all subject to the same sovereign. The part visited by the ships is called Napa-kiang, or Napa-foo, and is only five miles from Kimtching, the capital, and residence of the king. Towards the northward of the island is one of the finest harbours in the world, somewhat similar, but far superior, to Port Mahon; being surveyed by Captain Hall, it was named by him Port Melville. The Lewchews, though short, are sturdy, well-built, and athletic. They are as fair as the southern Europeans, and have no trace either of Indian or Chinese features. All the animal race is diminutive, but all excellent in their kind. The bullocks were plump and well-conditioned, but they seldom exceeded 350 pounds in weight; goats and hogs were in the same proportion, the poultry forming the only exception. The Lewchews were made tributary to the Chinese about the year 1378. They send ambassadors every two years to Pekin.

But to return; the Alceste, after having landed Lord Amherst, stood across the gulf of Leetong. Proceeding eastwardly, they anchored in a fine bay on the coast of Chinese Tartary: the natives crowded down to the shore, and the crippled feet of the ladies at once announced them to be Chinese. No public officer, civil or military, made his appearance, nor did they see any person of rank; they were, however, less rude and uncivil than the Chinese usually are to strangers. Their houses and gardens were neat, and there was an air of comfort about their villages, not always to be found in the more civilized parts of Europe. There was no want of cattle; but they could purchase none, the inhabitants being wholly ignorant of the value of the Spanish dollar, (a coin which we had thought to be of universal circulation,) and our people having no articles of exchange about them,

which the natives would accept as an equivalent. From this place they steered across the gulf of Petche-lie to the Chinese promontory of Shan-tung, where the people were inhospitably rude, and even the children were encouraged to be insolent and to throw stones. From the coast of Shan-tung they again crossed over to the eastward, and on the 1st September anchored amidst a group of islands on the coast of Corea. The natives manifested, by signs and gestures, the greatest aversion to the landing of a party from the ships, making cut-throat motions, by drawing their hands across their necks, and pushing the boats away from the beach; but they offered no serious violence. They, therefore, stood on; and on the 3d observed the sea to be studded with islands as far as the eye could reach from the mast-head. The main land lay to the eastward, with a fine bay, in which the ships anchored. Here they were soon visited by a person in authority; he appeared to be about seventy years of age, of a venerable and majestic mien; his hair and beard were of a hoary whiteness. The Chinese interpreter, whom they had on board, could neither read nor write, and the people of the Corean archipelago could only write, and not speak a word of the Chinese language. A few characters, which the old gentleman wrote on a slip of paper, being afterwards translated at Canton, were to this effect: 'I don't know who ye are —what business have ye here?' questions very natural for him to ask. A party which landed on the beach were immediately surrounded by a concourse of people. The old chief was evidently distressed at their landing; he hung down his head, and clasped his hands in mournful silence: at length he burst into a fit of crying, and was supported by his attendants to a large stone, on which he sat down, looking back at the officers with the most melancholy aspect; his feelings appearing to

be those of a man who imagined some great calamity was about to befall his country, and that he was the unhappy being under whose rule this misfortune had occurred. Captain Maxwell, perceiving the cause of his distress, recalled the people, who were proceeding towards the town, and endeavoured to explain to him that no injury was intended. The old gentleman then pointed to the sun, and describing, by signs, its revolving course four times, drew his hand across his throat, and, dropping his chain upon his breast, shut his eyes as if dead: this was intelligible enough; and as the party had no inclination to force their way, they re-embarked, the old man following them on board, apparently much dejected, and as if ashamed that he could not shew them more attention.

This bay, to which our people gave the name of Basil, would be situated, according to our charts, about 120 miles in the *interior* of Corea; of so much in width, along the western coast, has the expedition curtailed the dominions of his Corean majesty; but, in lieu thereof, they have ascertained that, along the southern part of that coast, there exists an archipelago of more than a thousand islands, forming bays and harbours, in which all the navies of the world might ride in perfect safety. His title, therefore, of King of Ten Thousand Isles, is not altogether an empty one. They are all apparently inhabited, generally high, rising like so many detached mountains, each on its own basis, out of the sea, and cultivated where practicable. The inhabitants crowded to the tops of the highest eminences, to gaze at the ships as they sailed through them. From the summit of one of these islands, 135 other islands were distinctly counted. Few of them exceeded in length three or four miles, and the spaces between them were from one to four miles.

The women, on perceiving boats approach the

land, fled with their infant children, and hid themselves in recesses among the rocks; whilst the men in a body, but unarmed, halloed to the strangers not to advance, making the same signal as the old chief had done, of drawing the hands across the throat: they afterwards became somewhat friendly, brought them water to drink, and offered them a part of their humble fare; then, as if suddenly recollecting that they were doing wrong in holding intercourse with barbarians, they would lay hold of some of the gentlemen by the shoulders, push them away, pointing to the ship. This a is very curious and unexpected discovery; and the surveys of Capt. Maxwell, and Capt. Hall of the Lyra, the latter of whom is particularly distinguished not only for nautical, but general science, will form a very valuable addition to the geography and hydrography of the Yellow Sea. The error in longitude in that part of the mainland at which they touched was not less than 2° 14′.

In proceeding to the southward, they passed close to a volcanic island, apparently not more than four or five miles in circumference, rising precipitously from the sea to the height of 1,200 feet. The surf broke with such tremendous violence that it was impossible to land, and the sulphureous smell was very strong, even at the distance of two or three miles. They gave it the name of Sulphur Island. Farther south they descried a large island, and as the weather cleared up, a rich extent of cultivated scenery burst upon their view. Rising in gentle ascent from the sea, the grounds were disposed more like the finest country seats in England, than those of an island so remote from the civilized world. It was the principal island of the Lew Chew group, hitherto unvisited by any Europeans. Thousands of the astonished natives, perched on the surrounding rocks and heights, gazed on the vessels as they entered. Several canoes with official men in

them, came alongside, wishing to know who they were, and what was the purport of their visit. By means of the Chinese interpreter, whose language some of them understood, it was explained to them that the ships had sustained some damage in the late gales, on the opposite coast; and, to give a colour to this story, the sea water was let into the well, and the chain-pumps set to work, to the great amusement of these unsuspecting people, who appeared to sympathize with their misfortunes. The following morning a number of carpenters came on board, with the rude implements of their art, to give all possible assistance. It was signified to them that they had carpenters enough of their own, and that all they wished for was an asylum while the repairs were carrying on, and permission to purchase provisions and take on board fresh water. An immediate supply of bullocks, hogs, goats, fowls, eggs, excellent sweet potatoes, fruit, vegetables, fire-wood, and even candles, followed this intimation; and these supplies, with plenty of excellent water, were regularly sent on board, when wanted, for six weeks; the chief authorities obstinately persisting to refuse any payment or remuneration whatever:—a disinterested generosity, which was soon found to correspond with every part of the conduct of this admirable people.

In the course of a few days, an intimation was received that a great personage intended to pay a visit on board the Alceste. He embarked at the mouth of the harbour amidst a vast concourse of people. He was about sixty years of age, with a venerable beard; his dress was a purple robe, with loose sleeves, and a sash of red silk round his waist; he had sandals, and white gaiters; and wore a cap neatly twisted into folds, and covered with a light purple-coloured silk. A numerous suite of men in office and personal attendants accompanied him.

The pumps were again set a-going, and every assistance was again promised.

After partaking of some refreshment, he took his leave, the captain having promised to return his visit the following day. Accordingly, Captains Maxwell and Hall, with the officers, rowed up the harbour in state, and were met at the landing place by the principal men of the town, each of whom, taking one of the officers by the hand, led him through the crowd of spectators to the gate of a public building, where the old gentleman attended to welcome them into the house. They sat down to a sumptuous entertainment, at which the utmost good humour prevailed, and many loyal and friendly toasts were given in a liquor called *chazzi*, which Mr. M'Leod says resembled rosolio.

The regularity and decorum which prevailed among so many thousands as were collected together, was very remarkable; they formed a lane; those in front being generally boys, mostly kneeling; behind these the second row squatted down; then the men, those who were nearest stooping; behind these again, and outside of all, were others, mounted on stones, or any thing which they could find to elevate them; so that all, without bustle or confusion, might have a view of the strangers: a dead silence prevailed, not even a whisper being heard. The women, it was supposed, had been sent out of the way; they contrived, however, to get to the opposite pier-head, and thus snatched an opportunity of gratifying their curiosity as the boats passed towards the ships. From this moment the most perfect confidence was established between the two nations; the garden of a temple was given up for the accommodation of the ships' crews; the dwellings of the priests were surrendered for a hospital for the sick; temporary buildings were erected for the reception of the powder and stores; and the artificers were established on a con-

venient spot on the beach. Some spars being wanted, the natives immediately set about felling fir trees, which they floated down the river, and towed to the ships, chanting, as they rowed along, a plaintive air, which nevertheless had a pleasing effect.

Every day these interesting people gained ground in the estimation of their English visitors. They seemed to be gifted with a sort of natural politeness, so unrestrained, and so unstudied, that there was not a man in the ships that did not consider the people of Lewchew as his friends. A stronger proof of their conciliating manners and kindly dispositions, could not possibly be given, than is afforded by the following observation of Mr. M'Leod. "That proud and haughty feeling of national superiority, so strongly existing among the common class of British seamen, which induces them to hold all foreigners cheap, and to treat them with contempt, often calling them outlandish lubbers, *in their own country*, was, on this island, completely subdued and tamed, by the gentle manners and kind behaviour of the most pacific people upon earth. Although completely intermixed, and often working together, both on shore and on board, not a single quarrel or complaint took place on either side during the whole of our stay; and on the contrary, each succeeding day added to friendship and cordiality!"

On the arrival of the ships at Lewchew, they had many cases of severe sickness, the recovery of whom Mr. M'Leod thinks may in a great measure be attributed to the kindness of the natives. The invalids were not only comfortably lodged, but the higher class of people daily attended the hospital, inquiring into their wants, bringing eggs and delicacies to those whose cases more particularly required them, and paying a cheerful attention to the whole: theirs, says Mr. M'Leod, was a substantial, not a cold or ostentatious charity. A young seaman dying, who

had been long in the hospital, the natives; whilst his coffin was making, dug a grave in a small burial ground under some trees near the landing place. To the astonishment of the English, they found next morning a number of the principal inhabitants clad in deep mourning (white robes with black or blue sashes) waiting to attend the funeral, who, when the usual procession of two by two was formed, placed themselves in front of the coffin, and in the same order marched slowly to the grave. They immediately began to erect a tomb over it; and on a stone, placed at the head, they cut with great neatness, the following epitaph, which being drawn out with Indian ink, and explained to them, they seemed to be highly gratified.

Here lies buried,
Aged Twenty-one Years, William Hares, Seaman,
of his Britannic Majesty's Ship Alceste.
Died Oct. 15, 1816.
This Monument was erected
by the King
and Inhabitants
of this most hospitable Island.

This, however, was not the conclusion of their friendly offices; the day after the interment, they repaired to the tomb with their priests, and performed the funeral service according to the rites of their own religion.

It is singular that these islanders have no warlike instruments of any description; no weapons either offensive or defensive, and when they saw the effect of the English fowling-pieces, they begged they would not kill the birds, which they seemed pleased to have about their houses; adding, that if they wished to get them merely for eating, they would furnish plenty of fowls. After this no more birds were shot. Some time before the Alceste left the island, it was visited by a great

man, the presumptive heir of the crown. He embarked in great state among an immense concourse of people, and the yards and rigging being manned, he received a general salute. He was richly dressed in silk, and there was much dignified simplicity in his deportment. His own people saluted him by kneeling, clapping the hands before the breast, and bowing the head. Leaving the ship, after he had attentively examined every thing, he invited the captain and officers to an entertainment on shore. A royal salute was fired, and the ships were dressed in colours. On landing, the prince received them at the gate, and conducted them to the hall, where there were three tables; one for the prince and two captains, one for the superior officers, and the third for the young gentlemen. It was a day of jubilee at Na-pa-foo. The mutual healths of the two sovereigns were toasted, and the Lewchews gave the wives and children of the *Engelees*. When the prince reconducted them to the landing place, they found that a great number of coloured-paper lanterns had been sent on board, to illuminate the ship at night in honour of the king of England. Placed in various parts of the rigging, they produced a very brilliant effect, and were viewed by thousands of the natives collected along the shore.

At length the period of their departure arrived, and on the morning of that day the Lewchews, drest in their best, proceeded to the temple, where a solemn sacrifice was offered to their gods, invoking them to protect the *Engelees*, to avert every danger, and restore them in safety to their native land. After this, those who had been most intimate with the English crowded on board to shake hands and say "Farewell," whilst the tears which many of them shed, were proofs of their sincere attachment; and as the ships got under weigh, they lingered alongside in their canoes, displaying every sign of affectionate

regard. The breeze being favourable, after the ships stood out to leeward, this happy island soon sunk from the view, but will be long remembered by all the officers and men of the Alceste and Lyra. The king also wrote a letter to the prince regent in the Chinese character, in a tone of great humility, hoping that the attention which had been shewn to the ships, "the great ship, and her little child," would be satisfactory to the king of the Engelees.

The visit of our ships, it is hoped, may not probably prove wholly useless: Captain Hall had fortunately some English potatoes, which they were instructed how to plant, and Captain Maxwell left them a young bull and a cow, of English breed; to these was added some wheat, which they promised to cultivate. Their fields were ploughed with great regularity and neatness, and their rice grounds watered with much ingenuity. The climate is so delightful, that productions of the vegetable kingdom generally found in regions far distant from each other, grow here side by side. Mr. M'Leod observes, "it is not merely the country of the orange and the lime; but the banyan of India, and the Norwegian fir, the tea-plant and the sugar-cane, all flourish together."

It has been already noticed, that the Lewchewans assisted at the burial of a British sailor, though it appears they burn their own dead. At another time, when Captain Maxwell fractured and dislocated his finger, the physicians of Lewchew attended him with great solicitude. They were allowed to undertake the care of this accident, under the protecting eye of British surgical skill. At the time appointed, one of the chiefs, with his surgeon, and another, more in the character of a physician, and their retinue, some of them bearing a medicine chest, made their appearance alongside. The injury being again examined, a fowl was killed with much form, and skinned, and a composition of flour and eggs, with some warm

ingredients, about the consistence of dough, was put round the fractured part, (which had the effect of retaining it in its position,) and the whole enclosed in the skin of a fowl. As this fowl appeared to have been sacrificed, its skin being applied to enclose the whole, was most probably meant to act as a charm. The manual part finished, the physician proceeded to examine the general state of health, and the pulse appeared to be his chief, and indeed only guide, in this respect. The arm was laid bare to the shoulder, and he applied his fingers with great attention to the course of the artery, and at all parts of the arm where he could feel it beat, to ascertain whether it was every where alike; and lest there should be any mistake in this point, the other arm underwent the same investigation; the whole party looking all the while extremely grave. Having now decided as to the medicines necessary on this occasion, his little chest was brought forward, with his pharmacopœia and a sort of *clinical guide*, directing the quantity and quality of the dose.

His chest was extremely neat, its exterior japanned black, and a number of partitions in it, again subdivided, so as to contain about a hundred and eighty different articles, but they were fortunately all simples, being a collection of wood shavings, roots, seeds, and dried flowers, of his own country. There appeared also some ginseng, a produce of Tartary and Corea, much in vogue in these parts. Small portions of the specified articles were measured out with a silver spatula, and put up in little parcels, and directions were now issued as to the mode of boiling and drinking the decoction. Next day they were highly delighted to hear the good effect of their medicines, though they had never been taken; and a new application was brought for the finger, termed a fish poultice, so composed as to look, and indeed to smell, something like cur-

rant jelly. Having carried on this scheme for a few days, they were then informed the finger was so much better as to render their attendance unnecessary any longer; and, as a reward for their services, they were presented with some little articles, and, among others, as an addition to the chest, some spirits of hartshorn, displaying to them its effect on the olfactory organs, with which they were quite astonished and pleased; some spirits of lavender, and oil of mint, they also considered a great acquisition. The physician, more especially, seemed to be a very respectable man, and was treated as such by those about him. Their practice seems to be a good deal derived from the Chinese, for their notion of the circulation of the blood, or rather their having no correct notion about it, is the same. Neither have they any idea of anatomy from actual observation, and, of course, the greater operations cannot be undertaken; one man only was examined, who had lost his arm, and his stump was rather a rude one.

The mode of dancing among these people may, strictly speaking, be termed *hopping*; for they jump about on one leg only, keeping the other up, and changing them occasionally. They make a number of extravagant motions, clapping their hands, and singing, at the same time, their dance song. They attempted our mode of country dancing, and managed tolerably well.

The Lewchews are a small race of people, the average height of the men not exceeding five feet two inches at the utmost; the females were of a corresponding stature. Almost the whole animal creation here is of diminutive size, but all excellent in their kind. Their bullocks seldom weighed more than 350lbs., but they were plump and well conditioned, and the beef very fine; their goats and pigs were reduced in the same proportion, their poultry seeming to form the only exception.

The people of Tatao and the north-east islands are reported to have been in possession of books previous to the Chinese attack on grand Lewchew, and to have been even more polished than in the principal island. Tatao and Ki-ki-ai are said to produce a sort of cedar, termed *kien mou* by the Chinese, and *iseki* by the inhabitants, which is considered incorruptible, and bears a great price, the columns of the palaces of the grandees being generally formed of it.

The ships having left the Lewchew Islands, standing across to the south-westward, soon reached Canton, and the Alceste having received on board the ambassador and suite, proceeded to Manilla, and thence homeward; but in passing through the straits of Gaspar, she struck on a sunken rock, and was totally wrecked. All on board, however, fortunately escaped to an uninhabited island, in the middle of the strait. Very little provisions, and scarcely any part of the baggage, were saved. The good humour, the calm and manly fortitude, which marked the conduct of Lord Amherst, on this trying occasion, was highly exemplary. When Captain Maxwell, who was the last person that left the ship, got on shore, it was settled that Lord Amherst, with about forty of his suite, should go in the barge and cutter to Batavia, as the most probable way of ensuring their own safety, and that of their companions on the desolate island, by sending shipping from thence to take them off.

Mr. M'Leod gives a circumstantial and interesting narrative of the dangers, the anxieties, and privations of the party left behind. The blockade of the island by the Malay pirates, whose proas ultimately accumulated to the number of sixty, added not a little to their distressed situation. These ferocious beings are described as a people of a most unprepossessing aspect: their bodies of a

deep bronze colour, their black teeth, and reddened lips, their gaping nostrils, and lank clotted hair hanging about their shoulders and over their scowling countenances, give them altogether a most fiend-like and murderous look. "They are an unjoyous race, and seldom smile."

Sixteen days having elapsed, and no relief from Batavia, absolute want staring them in the face on one hand, and destruction from the savages (who to the number of six hundred were closely pressing them) on the other, some desperate effort was to be made. The example of their leader kept up their spirits: no symptoms of depression had for a moment obtruded themselves, and all was vigour and preparation, either for attack or defence; the pirates but once gave an opportunity for the former, when Lieutenant Hay, "a straight forward sort of fellow," overtook, in his barge, two proas, one of which was grappled by his crew, who killed three of the savages, while five more, evidently disdaining quarter, jumped over-board, and drowned themselves: two were taken prisoners, but such was the desperate ferocity of these people, that one of them, who had been shot through the body, on being removed into the barge, with the view of saving him, furiously grasped a cutlass, which was with difficulty wrenched from his hand, whilst in the very act of dying.

On the last evening of their abode on the island, they had every reason to suppose the savages meditated a combined attack. On this occasion a speech, addressed to the officers and men, was received with such cordial approbation, that, had the savages attacked them, the result could not have been doubtful. In fact, the conduct of Captain Maxwell, on this trying occasion, though no attack took place, justly endeared him to all on board the Alceste, from the ambassador to the

lowest seaman. By his judicious arrangements Mr. M'Leod observed, they were preserved from all the horrors of anarchy and confusion, and his personal example in the hour of danger gave courage and animation to all around him. At length, however, the expected relief from Batavia made its appearance, in the East India Company's cruiser, the Ternate, despatched by Lord Amherst, who, after passing three days and four nights in an open boat, had reached that city.

The Cæsar, a private ship, was hired at Batavia, to bring home the embassy, and the officers and crew of the Alceste; besides them, she had two passengers of no ordinary description; the one an oran-outang, and the other a boa snake, of the species known by the name of the *constrictor*. The former arrived safely in England, and was afterwards publicly exhibited; the other died of a diseased stomach, between the Cape and St. Helena, having taken but two meals from the time of his embarkation. The first of these meals was witnessed by more than two hundred people; but there was something so horrid in the exhibition, that very few felt any inclination to attend the second.

The Cæsar took fire, and had nearly been burnt on her passage, a fate which she escaped only by the exertions of Captain Maxwell and his officers. She touched at the Cape of Good Hope for refreshments and water, and afterwards at St. Helena, where the ambassador and his suite had a sight of Buonaparte: finally, the Cæsar reached England, as before observed, in safety, with all her passengers.

CHAP. XX.

Mr. Abel's Appointment — Disembarkation of the Embassy — Colours of the Chinese — A Saddle-horse — Chinese Carts — Cities of China — Honesty and Generosity — Simplicity — Cook Shops — Dead Animals — The Porcelain Pagoda — The Temple of Boudh — A History — Manilla — A Spanish Priest — Natives of Java — The great Snake of Java.

Mr. Abel's original appointment, as connected with the late embassy of Lord Amherst to China, was that of first medical officer of the embassy, but to this, through the recommendation of Sir Joseph Banks, was afterwards added that of naturalist. An apparatus for scientific research, and skilful coadjutors, were then afforded; and on such untrodden ground as China, he promised himself a rich harvest of botanical acquisitions. Such expectations were not, indeed, founded on weak presumptions, for the gardener sent from Kew, whose particular province it was to collect and preserve seeds, placed three hundred packages, many consisting of undescribed genera, and by far the greater number of unknown species, in Mr. Abel's hands, on leaving China. This valuable collection, however, was lost in the wreck of the Alceste, in the Straits of Gaspar, with nearly every thing else collected in this expedition, which might have advanced the cause of general science. Various geological and botanical notices of China are, however, preserved. Mr. Abel having presented Sir George Staunton with several plants from that country, and Captain Hall with species of rock, previously to the loss of the Alceste. But a collection of zoophytes and plants, from the Lewchew Island, shared the fate of the Chinese specimens, as did

also an extensive geological and botanical assortment obtained from the coast of Tartary, by Lieutenant Maughn, of the East India Company's service, and Mr. Livingston, surgeon to the factory at Canton.

On the disembarkation of the embassy, at the mouth of the Pei-ho river, Mr. Abel was much struck with the very extraordinary difference in the complexion of the natives; men of the same district varying as much in their hue, as if they had been born in totally different climates. De Guignes, in his *Voyage à Pekin*, was also struck with this apparent anomaly, and he described the colour as depending on the rank and profession of the individual, and the consequent necessity of more or less exposure to the sun. His solution is verified by Mr. Abel, who had repeated opportunities of seeing this effect illustrated, and to an extent that cannot but be matter of surprise to those who never witnessed it. He observed, that several persons, who were of a dark copper colour upwards, were so different in their lower parts, that when stripped entirely, for the purpose of going into the water, and obtaining a nearer view of the embassy, they appeared in the distance to have on a pair of light-coloured pantaloons. The eyes of those also, whose complexion was dark, had less of the depressed curve in their internal angles, so remarkable among the Chinese in general, than those who were of a lighter tint. The Chinese physiognomy has been the constant source of ridicule among Europeans: but it does not appear that the features in our quarter of the globe are held in much higher esteem among the Chinese; the appellation of "horse-faced men" being generally applied to Europeans, in consequence of their comparatively long faces and large noses. The hand of a European is also considerably longer than that of a Chinese, which may possibly shew, from analogy, that the

smallness of the feet among this people is not altogether produced by unnatural compression.

In the sudden and forced expedition, by land, from Tung Chow to Yuen-Ming-Yuen, where the fate of the embassy was decided in the extraordinary manner related by Mr. Ellis, Mr. Abel was accommodated with the use of a saddle-horse. The horses, he says, were miserable-looking animals; the one which he rode was about thirteen hands high, of a bay colour, having all his bony points extremely prominent. His pace was something between a trot and an amble. As his equipment, two pieces of board formed the saddle, but met at so acute an angle, that his bare spine would have afforded a more pleasant support. Behind and before it had two high projections, on the former of which Mr. Abel occasionally sat, to relieve himself from the effects of the central portion. A piece of scarlet cloth was indeed thrown over; but as this was continually slipping, it rather increased than remedied the inconvenience arising from the bare boards. The girt was formed of a piece of old cord; this permitted the saddle to turn, when he endeavoured to mount. The stirrups were suspended by strings, so short that they scarcely hung beneath the animal's body, and occasioned some danger of collision between Mr. Abel's knees and his nose. The bridle was of no better materials, and had a bit, which the animal totally disregarded. A piece of cord attached to the reins, served as a whip. Remonstrance, on his part, in consequence of being so miserably mounted, was in vain; the mandarins insisted that no better means of conveyance were to be had, and many of the gentlemen preferred any other mode of travelling to that of the carts.

At last, the inconveniencies were such, that the author was compelled to dismount, and pursue his

way, till after dark, on foot; when, having suffered severely from two or three falls in the holes of the road, which was formed of blocks of granite, he took refuge in the cart of a friend. The motion of these carts was so violent, that Mr. Abel was obliged to administer doses of opium to some of his companions, to enable them to endure the constant and repeated shocks inflicted on them by their vehicle.

With respect to the universal practice of the Chinese, in cheating foreign visitors, Mr. Abel says, they use a kind of balance, that enables them readily to deceive the unsuspicious. It is formed of a long rod, or beam of wood, or ivory, with a scale at one end, and a moveable weight at the other. The rod is intended to be suspended in equilibrium, by a piece of string passing through it. The Chinese, by having two strings, at some distance from each other, can alter at pleasure the length of the lever, proportionally increasing or diminishing the weight. Of this construction they never failed to take advantage, at the expense of Mr. Abel's party, whenever any opportunity offered. The soldiers too, who accompanied them in their excursions, always obliged the shopkeepers and others to act thus; and when a bargain was concluded, these harpies received the whole of the extra profit.

The cities of China, according to Mr. Abel, are generally of a square form, surrounded with lofty walls, having projecting towers at regular intervals, and are usually encompassed by a ditch, either dry or full of water. In several of the streets and squares, and in the vicinity of the principal gates, are round, hexagonal, or octangular towers, of unequal height, triumphal arches, beautiful temples, dedicated to idols, and monuments erected in honour of heroes; and lastly, some public buildings, more remarkable for extent than magnificence. The

squares are large, the streets long, and of different breadths. The houses, for the most part, have only a ground-floor. the shops are varnished, and ornamented with silk and porcelain. Before each door is fixed a painted and gilded board, seven or eight feet high, standing on a pedestal, and having inscribed on it three large characters, chosen by the merchant as his sign. To these are often added, a list of the articles sold, and the name of the seller under all; and conspicuous by their size, are the characters, *poo hau*, "no cheating here." But in reply to Mr. Abel's repetition of the old and repeated charge against the Chinese, of knavery, in support of which he quotes the inference of Pauw, "that the shopkeepers would never have thought of writing on their sign-boards, 'no cheating here,' if they had not predetermined to cheat all the world;" it is to be observed, that if the inscription *poo hau* be common, it can produce no effect, one way or other, among themselves; and it could not be intended to cheat foreigners, because foreigners are never allowed to domiciliate themselves in China, nor even, except on special occasions, to enter its territory. *Poo hau* may therefore be quite as harmless as the word *genuine*, the abuse of which is so common on our sign-boards; and a Chinese would be justified in retorting the observation of M. Pauw, and telling his countrymen, that the English shopkeepers would never have thought of writing *genuine* on every sign, if they were not convinced that all their articles were *spurious*.

But unfeeling and unamiable as the character of the Chinese has been represented by all the visitors of Canton, from Lord Anson to the present time, it is but common justice to allow them credit for instances of individual generosity and humanity, as a set-off against the knavery and brutality with

which they have been so generally charged. Mr. M'Leod has given one instance of this kind, and Captain Rose, the commander of the East India Company's ship, the Discovery, has furnished another. While surveying those rocks called the Paracels, off the coast of Cochin China, he perceived the wreck of a large Chinese junk; and approaching nearer, observed, on a barren rock, not above fifty fathoms in length, a group of people, amounting to several hundreds, who had escaped the wreck, apparently to perish by famine. With the utmost difficulty they were taken, by eight or ten at a time, from this desolate spot, where they had remained four days, and all landed safe on the opposite coast of Cochin China.

Some time after this, when Captain Ross was surveying the south-eastern coast, on the strait of Formosa, he landed at a small town not far from Aimoy; on passing through one of the streets, he was noticed by a young man, who ran up to him, threw himself on his knees, and eagerly embraced his legs. It appeared he was one of those released from the dangerous situation on the rock of the Paracels; he made known his liberator to the townspeople, who crowded round the captain, loading him with blessings on every side, and nothing that the place afforded was considered too good for him. Respecting the peasantry of China, it is regretted, that Mr. Abel, through illness, during his botanical excursions, saw so little of them; as he speaks very favourably of their character. Their simple manners, and civil treatment of strangers, he says, "afforded a pleasing contrast to the cunning designs of the salesmen of Tung Chow, and the brutal importunity of the courtiers of Yuen-ming-yuen." When they accompanied Mr. Abel along the banks of the river, in advance of his boat, and saw him overcome by fatigue and heat, they were always anxious to assist

him. One would fetch a seat, another would bring him water, and a third has held an umbrella over his head, to defend him from the sun. Some of their questions were, Have you a moon, and rain, and rivers, in your country? Seeing Mr. Abel gather all plants indiscriminately, they could not help laughing at his eagerness, and, pitying his ignorance, made him understand, that from one seed many might be obtained. Squalidness and filth, however, seemed to annoy Mr. Abel all the way from Tien Sing to Ton Cheu. In the latter place the mud and stench were augmented by the odours from numerous cook-shops that lined the road, and possibly by the dead animals that hung in their front, and which Mr. Abel thought bore some resemblance to dogs and cats. But of tastes, there can be no disputing, as Mr. Anderson bestowed great praise on the savoury dishes which he used to procure from these places. Sir George Staunton also spoke very favourably of Chinese cookery. Even Van Broam, who was a perfect gourmand, limits his grievance to the scanty supply of his table, complaining of quantity rather than quality. The gentleman of Lord Macartney's embassy were particularly struck with the fine carcases of broad-tailed sheep that hung in front of the butchers' shops of all the towns and villages in the neighbourhood of the capital; but Mr. Abel thought the horses were as miserable animals as the supposed dogs and cats.

Mr. Abel had scarcely left Tien Sing, when he was seized with a brain fever, which confined him to his bed several weeks. He had, therefore, the misfortune of missing the best and most interesting part of the journey, especially the passage of the great river Yang-tse-Kiang, and passing the capital Nan-King, and its celebrated porcelain pagoda, the appearance of which, though none of the party approached within two miles of it, Mr. Abel was told,

accorded with the description given of it by different writers. The Catholic missionaries all speak with admiration of this edifice. The following curious description of the Temple of Boudh, for such the celebrated pagoda is, was purchased in the city of Nan-King, on the return of Lord Amherst's embassy, and verbally translated from the original, by Sir George Staunton. Lord Amherst is also said to have been in possession of a model of this extraordinary building, which Du Halde says is certainly the most solid, remarkable, and magnificent structure in the eastern world. "The dwelling of security, tranquillity, and peace. The representation of the precious glazed tower, of the temple of gratitude, in the province of Kiang-Nan."

This work was commenced at noon, on the fifteenth day of the sixth moon, of the tenth year of the Emperor Yong Lo, or 1413 of the Christian era, and was completed in the first day of the eighth moon, of the sixth year of the Emperor Suuen Té of the same dynasty, being altogether a period of nineteen years in building. The sum of money expended in completing the precious glazed tower, was 2,485,484 ounces of silver. In the construction of the ornamental globe, on the pinnacle of the roof of the tower, in weight of gold, 64 pounds, this is called a *kin*, and 1400 kin in weight of copper were used. The circumference of this globe is 36 *che*, or 42 feet. Each round, or story, is 18 che high. In that part of the tower called the Quang, were consumed 4870 kin of brass. The iron hoops, or rings, on the pinnacle of the roof, are nine in number, and 63 che each in circumference. The smaller hoops are 24 che in circumference, and their total weight is 3600 kin. A kin is one pound and a third, and a che is about 14 inches.

On different parts of the tower are suspended 81 iron bells, each bell weighing 16 pounds. There are also nine iron chains, each of which weighs 150 kin,

and is 80 che long. The copper pan, with two mouths to it, on the roof, is supposed to weigh 900 kin, and is 60 che in circumference. In the upper part of the tower are preserved the following articles: Of night-illuminating pearls one string; of fire-repelling pearls one string; of water-repelling pearls one string; of dust-repelling pearls one string; and over all these is a string of the relics of Fo. Also one ingot of solid gold, weighing 40 ounces; and 100 kin weight of tea; of silver, 1000 ounces; of the bright huing, two pieces, weighing 100 kin; of precious stones, one string; of the everlasting-physic money, 1000 strings; of yellow satin, two pieces; of the book hidden in the earth, one copy; of the book Omita-Fo, one copy; of the book of She-Kia-Fo, one copy; of the book of Tsie-Yin-Fo, one copy, all wrapped together, and preserved in the temple.

The tower has eight sides, or faces, and its circumference is 240 che. The nine stories, taken together, are 228½ che high. From the highest story to the extreme point of the pinnacle of the roof, are 120 che. The lamps within the tower are seven times seven in number, in all, 49 lamp-dishes; and on the outside there are 128 lamp-dishes. Each night they are supplied with 50 kin weight of oil. Their splendour, it is said, penetrates upwards to the third heaven; mid-way they shed a lustre over the people, good and bad together; downwards they illuminate the earth as far as the city of Tse-Khe-Hien, in the province of Che-Kiang. The official title of the head priest of this temple is Chao-Sicu. His disciples are called Yue; the total number of priests on the establishment is 850. The extent of the whole enclosure of the temple is $770\frac{8}{10}$ meu. The Chinese conclusion to this account runs thus: "Viewing therefore this history of the Glazed Tower, may it not be considered as the work of a divinity? Who shall perform the like?"

As what is here said of the pinnacle and its hoops, or rings, is rather obscure, Le Compte's description is referred to for an illustration. "The top of the edifice," he says, "is not the least beautiful; it is a massy pillar, that stands upon the floor of the eighth story, and reaches more than 30 feet above the roof; it seems to be wrapped in a large iron hoop, of the same height, in the form of a screw or spiral line, extending several feet from the pillar, so as to appear like a hollow cone, suspended in the air, with spaces to let in light. On the top of this pillar is placed a golden ball, of an extraordinary magnitude." If the Chinese account is to be believed, its dimensions are more than twice, and of course its magnitude more than four times, that of the ball of St. Paul's cathedral, and is probably copper, plated with gold.

To this Chinese account of this temple, a kind of history is subjoined, viz.: Lately on the fifth day of the fifth year, Kea King, at four in the morning, the god of thunder, in his pursuit of a monstrous dragon, followed it into this temple, struck three of the sides of the fabric, and materially damaged the ninth story; but the laws of Fo are not subject to change: the tower by his influence was therefore saved from entire destruction. The viceroy and the Fooyen reported the circumstance to his imperial majesty; and on the sixth day of the second moon of the seventh year, the restoration of the damaged parts was commenced; and on the nineteenth day of the fifth moon the repairs were completed. On the twenty-ninth day of the sixth moon of the twelfth year of his present majesty, at four in the afternoon, on a sudden there fell a heavy shower of rain, and the god of thunder again rushed forth in front of the tower, and penetrating the roof, pursued the great dragon from the top to the bottom. The glazed porcelain tiles of the sixth story were very much damaged, and where the god of thunder issued out at

the great gate, several of the boards taken from the wood of the heavenly flower tree, were broken. Thus the god of thunder having finally driven away the monstrous dragon, returned to his place in the heavens. The priests of the temple reported the event to the local authorities, and the officer Heu submitted the report to his imperial majesty, and awaited the issue of the sums required to defray the charge of the repairs. The gates of the tower have been closed for a year, while the interior has been repairing.

> Deny not the presence of a God—a God there is;
> He sounds his dread thunder, and the world trembles.

On leaving China, Lord Amherst availed himself of the opportunity of paying a short visit to Manilla. Mr. Abel was here much surprised at the general habit of smoking, and the immense size of the *segars* which the ladies carried in their mouths, "pouring forth," as he says, "such volumes of smoke, that they might have been taken for chimneys to mechanics, rendered locomotive by the power of steam." The travellers forming a party up the river Passig to Los Bagnos, they visited a small convent, inhabited by one of the native priests, and one or two females, of rather doubtful relation to the worthy father. Having passed through a large lumber room, and up a ladder, they came to a spacious apartment, containing only a large table and a few old chairs; however, at one end of this was the dormitory, and at the other the chapel. *(See Plate.)* The priest who came forth from this part is described as such a grotesque figure, that it was next to impossible not to laugh outright. He was not much above five feet high, had a large head, with black hair, a full forehead with a large wart in the middle, pig's eyes, flat nose, wide nostrils and mouth, with thick lips, and dressed in an old suit of black, without any stockings, and his shirt hanging below his knees. The

A Native Priest of Manilla
A Lady of Manilla
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questions at first put to him, he only answered by grins, but when he had surveyed each of the party from head to foot, and just as he was making a motion to them to be seated, Mr. Griffith, the chaplain to the embassy, had entered the room with a double-barrelled gun, when being introduced to the priest as a brother clergyman, he went up to him, and examined him with great deliberation, walking round him again and again. However, having withdrawn to order refreshments, he re-appeared with shoes and buckles, and with his shirt properly tucked in, when calling loudly about him, it brought out one of his female associates, a tall thin withered figure, so decorated with crucifixes and other ornaments, that she might have illustrated Smollett's description of the Indian wife of Lismahago; however, she soon supplied the visitors with some excellent chocolate, produced and prepared in the island.

The character given by Mr. Abel of the natives of Java, is extremely pleasing, and, in some degree approaches to the delightful simplicity of the Lewchew people. While Mr. Abel was amusing himself with botanical researches on the volcanic mountain of Gunong Karang, the attentive kindness of these people was very remarkable. They helped him through every local difficulty, and, in the performance of their friendly offices towards him, they shewed a kind of emulation amongst themselves. "Yet these," he remarks, "are the people who have been pursued as beasts of prey, and of whom upwards of four hundred have been barbarously and uselessly slaughtered since the island has been given up by the English. Thank God, I did not hear that any of my countrymen had ever oppressed them, but often heard, and often saw, that the Javanese looked upon the English rather as benefactors than masters; and it was notorious that the name of Raffles was almost idolized by them."

The great snake of Java, as described by Mr

Abel, is an alarming and voracious animal. That the size of the head of this snake bears no proportion to the magnitude of an animal which it is capable of swallowing, will be evident from an account of a specimen, whose head measured in its greatest longitudinal diameter, five inches, and in its greatest transverse diameter, four inches and a half. The internal width between the two portions of the lower jaw, within which its prey must have passed to its stomach, was rather more than an inch and a half. This animal measured eighteen feet in length, and eighteen inches in its largest circumference. Its predominant colours were greenish brown, with a purple tinge, and yellow and black. Greenish brown, speckled with a brownish yellow, was the colour of its back, and bright yellow, speckled with black, the colour of its belly. It was a male. This animal, although permitted, when seen at Batavia, to leave his cage, and go into an open space, was seldom disposed to avail himself of this liberty, and it was often necessary to drag him out, and to irritate him repeatedly, before he could be induced to move. He would then stretch himself to his greatest extent, and without throwing his body into any curve, glide so slowly, closely, and silently along the ground, and so exactly harmonized in colour with the soil over which he was passing, that, unless watched, he might easily have been overlooked. Whilst at full length, he might be approached with safety, as he had not then the power of darting; but when he reared himself on his folds, and put his head into a vibratory motion, he had the greatest command of his powers, and exhibited the most threatening aspect. This attitude he usually assumed after he had been some time from his cage, and all who were near him involuntarily drew back. A live duck being brought to him, he felt it for a moment with his forked tongue, and then seizing it by its breast, endeavoured to wind his folds about its body, which

being too small to suffer from their compression, he threw the weight of one of his folds upon its neck, and strangled it. When it was dead, he gradually withdrew himself, and taking the head foremost into his mouth, sucked it down his throat. But a duck was only a mouthful to him; a goat being his usual meal. On board the Cæsar he swallowed two, which were given to him in his cage, at the interval of a month from each other. As soon as the goat was within his reach, he raised his head above his coils, and, having contemplated his prey a few seconds, felt it with his tongue. The goat did not appear to be much alarmed, as he examined the snake closely, smelling him over with great deliberation. The snake having withdrawn his head a short distance, made a sudden dart at the throat of the goat, which received him on its horns, and obliged him for an instant to retreat. He then made a second dart, and, seizing the goat by the leg, pulled it violently down, and insinuated his folds with momentary rapidity about its body, squeezing it at the same time with all the force he could bring to bear. But even in this instance, the animal was too small to suffer their whole compressing effect, and he was obliged to destroy the goat much in the same manner as he had the duck, by throwing the weight of his body on its neck. The goat was eight minutes dying, but was so entirely overwhelmed by the power of the snake, that it could not even struggle. The snake did not attempt to change his posture for some minutes after the goat was dead. At length he gradually slackened his folds, and then disengaged them, one by one, with great caution and slowness, as if to ascertain whether the goat retained any power of motion; and having entirely disengaged himself, prepared to swallow it, by placing himself opposite to its head, and feeling it with his mouth. While doing this, saliva flowed abundantly

over his jaws, but he made no attempt to besmear his prey. In a few minutes he took its nose into his mouth, and endeavoured to draw the head after it; but this appeared to be no easy task. The dilatation of his throat seemed to begin with difficulty, as he was at least one third of the time, consumed in gorging the goat, in getting down the head and horns. These diverged at a considerable angle, and were four inches in length. Having conquered them, he grappled with the shoulders, which he was some time in mastering; but readily overcame the remainder of the body. In drawing the goat into his swallow, he appeared to work himself unto it, opening his mouth as wide as possible, and forcing it onwards. Whatever progress he thus made, was preserved by strong recurved teeth, which permitted the animal to pass down his throat, but prevented its regurgitation without his will. The act of swallowing was also much aided, it is suspected, by the pressure of the air on the goat's body, as a deep inspiration accompanied every successive attempt to draw it down its throat. He was two hours and five minutes in gorging the whole animal. The appearance of the snake, when in the act of swallowing the shoulders of the goat, was very hideous. He seemed to be suffering strangulation. His cheeks, immensely dilated, appeared to be bursting, and his windpipe projected three inches beyond his jaws. The horns of the goat, which had advanced only a few inches down his swallow, protruded so much, that they were expected every instant to penetrate through the intervening membrane of the scales, which they separated from each other. After the goat was down, he scarcely removed from the posture he was in during his last act of deglutition, but fell into a semi-torpid state, from which no irritation could rouse him for several days. At this time he measured three feet in his greatest circumference, having doubled his ordinary diameter. The goat's body underwent no visible

diminution of bulk or consistence by the action of the snake's folds, but seemed to pass down his throat in an entire state. This snake having died on his way to England, forty days after swallowing a second goat, Mr. Abel opened him, with a view of observing his internal structure, which he found had been partly destroyed by worms.

CHAP. XXI.

Beloochistan and Sinde interesting countries—Intrepid Undertaking of two British Officers—The Brahooick Mountains—The Indian Caucasus—Arrian the Historian—Various Hordes and Denominations—Cheepaos, or plundering Excursions—Hospitality—Field Sports, &c.—Diligent Slaves—Wakes for the Dead—Murder, &c. how punished—Military Force—An Intelligent Chief—Bela—Music—The Brahooe Shepherds.

The reader who has already been made acquainted with so many unknown regions, the discovery of which originated in British enterprise and industry, which have been so eminently displayed upon the continent of Hindostan, will probably find, with a mixture of pleasure and surprise, that the countries of Beloochistan and Sinde, from which Europeans were generally excluded till lieutenant Pottinger undertook to traverse its interior, does not yield in interest to any on the same continent. Hence it has been justly observed, "A bolder undertaking, or one more fraught with perils and difficulties, and discomforts of every kind, than that which is about to be described, can scarcely be conceived. Two British officers, under the disguise of "horse-dealers," in the employ of a Hindostanee merchant of Bombay, launch into the midst of an unknown and barbarous country, the inhabitants of which are, by profession, robbers, and

inspired with that deadly hatred of infidels, which is so strong and universal a feature among the followers of Mahomet, in every part of the world to which his baneful doctrines have extended; liable, moreover, every moment to be detected as spies, where detection would probably be destruction. The country itself, through which they set out with a determination to penetrate, was known to be such as would necessarily deprive them of the conveniences, and very often of the necessaries, of life: they knew they must not only be exposed to the common dangers and fatigue of travelling, but to the severer trials of hunger, thirst, and sickness—the almost certain result of exposure to great vicissitudes and extremes of violence, between that of the snowy mountains and the burning sandy plains. With all these discouragements before their eyes, and a thousand others that the busy imagination would be apt to conjure up, Captain Christie and Lieut. Pottinger, determined to see none of them; but with light hearts, and ardent minds, set out on their journey, anticipating only the pleasure they should derive from developing the geography of countries not known by Europeans, of whose people, government, and customs, since the time of Alexander the Great, no records are extant. The very idea of retracing the steps of the Macedonian conqueror, gave an interest and animation to their enterprise, and seemed to infuse new zeal into the breasts of the travellers.

The boundaries of Beloochistan, taken in its largest acceptation, are as follow: on the northward, Affghaunistan and Seistan; on the westward, the Persian provinces of Laristan and Kirman; on the southward, the Indian ocean, or Erythrean sea; and on the eastward, a part of Sinde and Shikarpoor. Some projecting points omitted, it may be said to extend between the parallels of 25° and 30° of northern latitude, and between 58° and 68° of eastern longitude, comprehending a surface whose

mean length may be estimated at 550, and breadth at 300 geographical miles.

The Brahooick mountains springing abruptly to a conspicuous height and grandeur, out of the sea at Cape Mowaree or Monze, and running nearly in a northern direction till they fall in with some of the numerous branches thrown off by that enormous pile known by the name of the Hindoo Koosh, or the Indian Caucasus, form a natural and precipitous barrier between the plains of the Indus and the mountainous regions of Beloochistan. From this main trunk on its western side, branch out inferior chains of mountains in every direction, leaving between them valleys that are generally narrow, but capable of cultivation, with sloping sides, well adapted for feeding cattle. The ranges of mountains, however, in advancing to the northward, instead of forming valleys, are connected only by plains of sand, totally destitute of vegetation; and they finally disappear in this direction, in the two great sandy deserts of Seistan and Kirman. Unfortunately, Mr. Pottinger had no barometer with him, to assist him in ascertaining the height of any of these mountains; but he conjectures, from a comparison of the Ghauts or passes with some of those in Hindoostan, and from observations on the beds of rivers and the temperature of the atmosphere, that the city of Khelat, which stands on the most elevated part of the Brahooick range, is about 8000 feet above the level of the sea.

In the northern parts of this country there is not a single body of running water that can be called more than a rivulet, unless when rendered tumultuous and unfordable by floods. The beds of these mountain torrents are the best, it might almost be said the only, roads through the country; but they are dangerous to halt in at night, as the bursting of a storm on the mountains sometimes pours down, almost instantaneously such a flood of water, as

sweeps away every thing in its progress. Arrian, the historian of Alexander's expedition, notices the same fact, and says, that one night, as the army lay encamped on the bed of a river, a sudden inundation rushed upon them with such fury, that many women, children, and cattle were swept away. In the whole of this extensive country there is scarcely a forest tree, at least nothing that can be called a wood or forest, though plenty of thickets or jungles are to be found in the bottoms of the valleys, or skirting the beds of periodical torrents. Mr. P. is no botanist; the few aborescent plants mentioned by him are the platanus, mimosa, tamarisk, oleander, hedysarum, ficus, melia of different species; besides tamarind, walnut, mango, and other fruits common to India, Persia, and Afghaunistan, and some of those that are cultivated in Europe. The resources of such a country can neither be numerous nor important; and the total want of roads and rivers renders its products, such as they are, available only for the support of its own population.

Of the early inhabitants, Mr. Pottinger has not been able to collect any satisfactory account. The eastern division, in which the capital stands, was, before his journey, almost as unexplored as the interior of Africa; and the Greeks, from whom we possess the earliest knowledge of the western frontiers of India, were either so ignorant of this tract, or found it, by report, so inhospitable a waste, that they have been almost silent with respect to it: they saw that it was mountainous, and learned that on those mountains there was a race of natives, whose manners and occupations resembled the Scythians, and hence they denominated this country Indo-Scythia. All the armies that, posterior to the Greek invasion, have passed from India into Persia, and the contrary, except that of Nadir Shah, have, from the appearance of the wild and rugged mountains on one side, the barren deserts on the

other and the consequent poverty of the inhabitants, studiously avoided Beloochistan. The natives themselves affect to be descended from the Mahomedan invaders of Persia, and are desirous to be thought of Arabic extraction; but as neither, their features, their manners, nor their language, bear the smallest similitude to those of Arabs, their pretensions are rejected, and it is thought, with great probability, that they are of Turkoman lineage, their institutions, habits, religion, and every thing, except language, being the same; this anomaly is considered sufficiently explained, by supposing them to be of the Seljuke race of Tartars that settled in Persia, and were afterwards driven out by the Kharisman princes, but not until they had remained long enough to adopt the colloquial dialect of Persia, which the Belooches still speak with no more alteration than an intercourse with the bordering nations might be expected to produce. The Belooches, however, generally so called, are probably not the aborigines of the country.

There is a second great class of inhabitants, known by the name of Brahooes, who generally live in the mountains, but are equally, if not more numerous than the former; they are divided into small tribes, or societies, called Kheils, are governed by their own chiefs, and are, to all appearance, the descendants of a nation of Tartar mountaineers. Neither of these two great classes have any written tradition, nor do they seem to have any notion of their history, except what is made up of the wildest and most absurd fables, anterior to the establishment of Islamism among them. Besides these two great classes, there are a distinct race of people called Dehwars, or villagers, whose pursuits are agricultural. The rest of the population is made up of Hindoos, who are found in every part of the eastern world, from which, as is the case in China and Japan, strangers are not universally excluded.

The three principal tribes of the Belooches are the Nharoees, the Rinds, and the Mugsees; and these again branch out into a great multitude of sub-divisions, each having its proper chief. The Nharoees are neither the most numerous nor the most powerful; but they are a tall, handsome, active race of men, without possessing great physical strength; they are inured to every change of climate and season, and accustomed to every species of fatigue: no law binds them, and as they are not restrained by the feelings of humanity, they are the most savage and predatory class of Belooches: private theft is deemed dishonourable, and highly disgraceful, but the plunder and devastation of a country is contemplated by them with sentiments so opposite, that it is considered an exploit deserving the highest commendation; and, acting up to that feeling, they pride themselves in recounting their deeds on such occasions. These excursions are denominated *cheepaos*, and being mostly under the immediate orders of the chiefs, are generally very advantageous. The plunderers are usually mounted on camels, and take provisions with them according to the length of the journey. An incessant march takes place, till a near approach to the point whence they commence the cheepao; when the inhabitants have retired to repose, the attack is commenced by burning, destroying, and carrying off whatever comes in their way. During the cheepao, resting for one moment is not thought of, but they ride over the territory in which it takes place, at the rate of eighty or ninety miles a day, loading their camels with as much pillage as it is possible for them to carry; and being very expert in the management of those animals, each man takes charge of ten or twelve. A circuit is made by them, when practicable, by a different route from the one they came, which is attended with the advantage of affording an opportunity of taking double the quantity of plun-

der, and also misleading those in pursuit, a measure generally resorted to, though with little effect, when a sufficient body of men can be got together for that purpose.

The Belooches possess, in an eminent degree, the savage virtue of hospitality: if their protection be once promised, either voluntarily or by purchase, they will die before they fail in their trust; and this virtue is equally practised in public and private life. There is in every town a building set apart for the reception of strangers, called the *Mehman Khanu*, or House of Guests; before the door of which, a carpet is always spread. The stranger is embraced by the sirdar, or head of the kheil; the followers of the visitor approaching successively, the sirpar gives them his hand, which they press to their foreheads and lips; the whole of them then sit down; the health of the stranger, his friends, and followers, is inquired after four times by the sirdar; and the new-comer making an equal number of inquiries after the welfare of the family, kheil, or society, followers, and friends of the sirdar, concludes the ceremony.

The Belooches pass their time in lounging about from one tent to another, in gambling, smoking, chewing opium and bhang, but the vice of drunkenness is unknown among them. Their food consists chiefly of wheaten or barley cakes, rice, dates, cheese, sweet and sour milk, soup made of dhol or pease, seasoned with capsicum and other heating herbs; onions, garlic, the leaves and stalks of the asafœtida plant stewed in butter, with the addition of flesh meat whenever they can procure it. They are fond of field-sports of all kinds, shooting, hunting, and coursing; their greyhounds are trained with great care, and a good one is valued at two or three camels, or even more. Firing at marks, cudgelling, wrestling, practising with swords, and throwing the spear, are also favourite diversions with them; and

neighbouring khiels cope with each other at these exercises. Mr. Pottinger observes, they were so expert at firing at a mark, that many of them could invariably hit a target, not more than six inches square, at full gallop; and positively affirms, that the different guides he had during his journey, killed, at the distance of fifty or sixty yards, many small birds, such as hawks, sparrows, &c. with a single ball. Like other Mahomedans, they take as many wives as suit their circumstances or their desires, some in the lowest station having no fewer than seven or eight; and the khans, of course, twice or three times that number. The women are treated with attention and respect, but are not allowed to ramble about in public. They have numbers of slaves of both sexes, the fruits of their cheepaos, whom they treat with a degree of kindness that would almost reconcile one to the endurance of that state of supposed misery, which seems to have existed in all ages, and among the most polished nations of antiquity. They consider themselves as the most unfortunate beings existing, when first taken; and, indeed, the manner of their treatment at that time, is not of the most encouraging description: they are fastened on camels, and a bandage put over their eyes; and transported in that manner, that they should not acquire any possible knowledge of the way back. The men's beards, and the women's hair, are also shaved off, and the roots entirely destroyed, by a preparation of quick lime, to deter them from imbibing any wish to revisit their native soil: they very soon get accustomed to their situation, and become very faithful servants. The footing on which they live with their masters, will be fully exemplified by the following anecdote.

"Captain Christie, speaking on this subject, expressed his surprise to Eidel Khan Rukhshanee, the sirdar of Nooshky, that the numerous slaves that he had, should work so diligently without any person

A Belooche Soldier
A Belooche Woman

to look after them. 'Why not?' said he, 'they are clothed, fed, and treated like the other members of my family; and if they do not labour, they are well aware that bread will be scarce, and they must then suffer as well as ourselves; it is their interest to have plenty, because they know, that whatever may fall to my lot, they get a share of it.' Captain Christie assented to the justice of these observations, but added, 'he should have thought them likely to run away.' 'Nothing of the kind,' replied the old sirdar, 'they are too wise to attempt it: in the first place, they don't know their way to their own country; but even admitting they did, why should they return? they are much happier here, and have less worldly cares: were they at home, they must toil full as hard as they now do; besides which, they would have to think of their clothes, their houses, and their food; situated as they now are, they look to me for all those necessaries; and, in short, that you may judge yourself of their feelings, I need only inform you, that the severest punishment we can inflict upon one of them is, to send him about his business.'"

The Beloochee soldier is an animal of the most formidable appearance. *(See Plate.)* He carries a matchlock, sword, spear, dagger, and shield, besides a multiplicity of powder-flasks, priming horns, and pouches, the last of which are crammed to the top with balls, slugs, flints, and all the deadly apparatus of war. It would seem, indeed, that the warrior's prowess is estimated entirely by the number and weight of his accoutrements. The common dress is a coarse white or blue calico shirt, reaching down to the knees, buttoned behind the neck, and open in front; trowsers of the same, puckered round the ancles; a small silk quilted cap, to which, when full-dressed, they add a turban of checked or blue cotton, and a sash of the same colour round their waist. The women's shifts are of the same materials, reaching

in January, 1810, at the village of Sonmeany, at the bottom of the bay of the same name, celebrated as the rendezvous of the fleet of Nearchus. The first operation after landing, was to shave their heads, and assume the costume of the country.

Sonmeany is a place of considerable trade, monopolized, however, by the Hindoos, whose industry is proverbial. It is situated on the southern bank of the Pooralee river, and consists of about 250 houses, the inhabitants of which, with the exception of the Hindoos, are wretchedly poor, and subsist chiefly by fishing; their fresh water is obtained by digging a few feet in the sand.

The intention of the travellers was to proceed in the direct road through Bela to Khelat; but a merchant of Kandahar endeavoured to dissuade them, by saying, that the first tribe of the Beloochees they would meet, was that of the Bezunjas, who equally disregarded the king, the khan, God, and the prophet; and murdered and plundered every person, or thing, that came in their way. They adhered, notwithstanding, to their first resolution; travelled a whole day over one continued salt marsh, without a human habitation; slept in an empty stable at the first village they met with; and the next day, after passing a flat uncultivated country, covered with jungle, halted at the village of Octul, containing about 400 houses: happiness and content appeared to reign here, and numerous flocks of sheep and goats, besides herds of black cattle and camels, presented themselves to the view of the travellers.

On reaching Bela, they found it was a holiday; and the jam, or chief, was amusing himself with horse-racing, on which occasion all the inhabitants mount their horses or camels, and gallop over a great extent of country. On his return in the evening, he expressed himself to the strangers in terms of great civility, and gave them permission to remain a few

days at Bela. At an audience given to them, he put many questions relative to the religion, customs, and *castes* of the English; whether the French resembled them, and whether we still continued to beat them at sea. He received their answers on some points with great distrust. "You tell me," he observed, "of a vessel that will carry 100 guns, and 1000 men; it is morally impossible: where are the latter to get food and water? The king has scarcely so many guns in his tope-khaun, or arsenal; and the crews of two such ships would overrun the whole of my country." And after listening to their description of the battle of Trafalgar, he observed, "As you say it has been so, I am bound to believe it; but had the holy prophet foretold it, the Numrees (the people of the province) would have demanded proof of it from him." The jam had neither jewels nor ornaments, but was very plainly dressed; his sword and shield lay before him on the carpet; his son and two brothers sat near him; and there was an appearance of poverty throughout the whole party, which they neither seemed to be ashamed of, nor solicitous to disguise. The durbar was an open room, raised a few feet from the ground; the flat mud-roof, supported by a few crooked sticks, rough and unpolished, just as they had been cut from the jungle; and the attendants offered their remarks and observations on the subjects of conversation with the greatest freedom.

Bela stands on the northern bank of the Pooralee river; a mud-wall encompasses about one-third of the town; the rest is entirely open. It contains about 2000 houses, of which 300 are inhabited by Hindoos, who enjoy every protection in their mercantile pursuits, from the jam. The streets are narrow, but, as well as the bazaar, clean and neat, from having a considerable slope, which prevents the water from lodging. As the only certain protection against the Bezunja robbers between Bela and Khelat, the jam had sent for

the chief of that tribe, whose name was Ruhmut Khan; but as he did not appear at the appointed time, our travellers set out on their journey. They soon, however, met this chief, accompanied by several followers. He peremptorily refused to suffer them to proceed through his country, unless escorted by himself, or before he had talked with the jam; they were therefore under the necessity of returning. All that ingenuous hospitality and predatory ferocity, which are blended so strongly in the Belochee character, was centered in him. He repeatedly swore by his beard, that had the travellers attempted to have passed through his country without his permission, he would have exterminated the whole party; observing, at the same time, that a hare could not pass through Ruhmut Khan's country, if he chose to prevent it; but, having once given his word for the safety of the travellers, he assured them there was nothing mortal they need fear: further he observed, it rested with the Almighty and his prophet. The protection offered by this chief of the robbers, was not, however, gratuitous; he drove a hard bargain with the jam, as to the sum of money that was to be given, which was settled, not much to his satisfaction, at sixty rupees.

Their first halt was in the bed of the Pooralee river, in which the Bezunjas made a blazing fire, and by which they sat the greater part of the night, entertained by the songs and music of three or four sookrees, or wandering musicians, bawling out the exploits of their different chiefs, and accompanying their songs with the most frantic and unmeaning gestures. This scene afforded a very striking delineation of the savage life of the Bezunjas. That outward distinction and respect generally shewn to chiefs, were then laid aside; at times they would, in the greatest enthusiasm, snatch the sitars, or musical instruments, from the hands of the sookrees, and

sing their favourite airs, working themselves, by degrees, into a state bordering upon frenzy: then the din became universal, and quite deafening; and the applause of the auditory, together with joining chorus with the singers, lasted until they were in such a state of exhaustion, that they could exert themselves no longer: they then gave the instruments to others, in order that they might pass regularly round the circle which was formed.

Travelling for several days over a wild and rugged country, generally by the banks, or in the bed of the river, among the ever-varying sublime and majestic mountain scenery, they found themselves amidst many kheils or small societies of Brahooe shepherds, whose quiet and inoffensive manners formed a singular contrast with those of the Bezunja robbers. Just before sun-set, they took up their lodgings for the night, close to the tents of three or four of the Brahooe shepherds, one of whom supplied them with abundance of milk, fire-wood, and water. A most romantic and retired spot was selected by this little kheil for their abode; their manners were mild, simple, and prepossessing; and the protection of their flocks from the nightly depredations of wolves and hyenas, to tend them while grazing during the day, and to milk them morning and evening, (at which both sexes were equally alert and skilful,) seemed to be their only care. When the party dismounted, the flocks had been just brought home, and it was gratifying to observe the quickness and regularity with which they were all milked and pent up; at this every soul assisted, from the oldest to the very youngest: the household avocations disposed of, the women and children sat round the fire of the party, and conversed without the least reserve. A rocky road, intersected with deep and almost impassable ravines, brought them to the town of Khosdar, where the inhabitants viewed them with

suspicion and surprise, but, after some difficulty, admitted them to a lodging in an empty hovel.

Khosdar consists of about five hundred habitations, situated in a valley, encompassed by mountains, and having a low mud-wall round it, enclosing some gardens, which produce grapes, figs, almonds, apricots, apples, &c.; but the trees were then (5th February,) leafless. The inhabitants are chiefly Hindoos, from Mooltan and Shikarpoor, who have so much influence, that the keys of the town-gate, are every night, entrusted to the hands of the senior bramin of those who officiate at a pagoda, dedicated to Kalee, the goddess of fate.

CHAP. XXII.

Ceylon—The Paradise of the East—Increase of Civilization—Kandy—Adam's Peak—Principal Towns—Cinghalese—Manners—Java—Mr. Raffles—Edible Birds' Nests—Batavia—Buildings—A Batavian Lady—Various Classes of Inhabitants, Malays, &c.—Javanese of the Interior—The relaxing Powder—Dr. Gillan—Carriages—Buffaloes—The famous Upas Tree—The Island of Japan.

The island of Ceylon, almost the Paradise of the East, for its fruitfulness and happy climate, has only been well known to Europeans in general since the late war, which occasioned it to be finally ceded to England by the peace of 1814, after a great part of it had been in our possession for a considerable time. The accounts that have since been published justify all the flattering prepossessions formerly

entertained of this charming part of the world, and which could not wholly be concealed even whilst it was in the hands of the Dutch. Nothing can be more delightful than the appearance of Ceylon from the sea, especially the eastern, southern, and western shores.

The face of the country exhibits to the eye of taste, a variety of landscapes at once beautiful and grand. The land may distinctly be perceived with a good telescope, in some parts rising gradually in others abruptly from the shore, every where clothed in verdure, interspersed with villages, shaded by stately trees, divided into corn fields, in many places enclosed by quickset hedges. Farther back in the country, plantations of coffee are seen, and whole woods of cinnamon, and various other aromatics, frequently overtopped by the lofty tamarind and the palm; occasionally giving way to the majestic banyan, and intermixed throughout with trees bearing their blossoms and fruit together. The eye at length loses sight of these woods on the acclivities of the stupendous mountains, whose broken precipices, tufted with old trees, overlook the plains, and whose shaggy tops tower above the clouds. It is scarcely possible for the imagination to picture scenery more magnificent and delightful. Nor is the traveller on shore at all disappointed or deceived by distant appearances, as, from the perpetual verdure of the tropical region, is too often the case. Mr. Cordiner, in his journal which describes his route from Negumbo towards the English capital of the island, observes, that the road commences through a deeply shaded avenue, exhibiting all of which the vegetable kingdom is capable; the whole country displaying the most magnificent garden the imagination can conceive. Amidst the stems of the areka and cocoa nut, the jack, the bread fruit, the jamboo, and the cashew tree, weave

their branches in a luxuriant shade. The black pepper and betel plants entwine around the lofty trunks; coffee, cinnamon, and flowering shrubs, in immense variety, fill the intermediate spaces; the whole blended together so richly, as almost to defy description. As Ceylon has been termed the garden of India, Negumbo may be styled the herbarium of Ceylon. From Iaelle to Columbo, the road presents the same charming aspect as the former stage; the population increases; neat houses, with tiled tops and white walls, frequently attract the eye, surrounded by interesting groups of children. A principal article of the food of the inhabitants, the jack fruit, is said to possess an extremely prolific and nourishing quality. Here nature seems to have called forth all her powers, to satisfy, in the most abundant manner, the wants of a savage life; she has, at the same time, bestowed a richness of scenery, which would, to the most cultivated mind, afford the greatest degree of delight. It should, however, be borne in mind, that most of what the European voyagers by sea, and travellers by land, have described, are those parts only which, for centuries, have been under the protection and control of European governments. Let them once pass the boundary line of the enchanted circle, the face of the country, though still beautiful and increasing in grandeur, will have no charms for the European resident, or even the traveller.

When Mr. Boyd proceeded on an embassy from Lord Macartney to the king of Candy, he saw but half a dozen small villages in the whole of his route from Trincomalee to Candy, and few of these exceeded ten or a dozen miserable huts; the inhabitants, unaccustomed to strangers, fled into the woods; a very small portion of the ground was under cultivation, the greater part of the surface being covered with impenetrable forests, or large tracts of

jungle, or swampy ground, overgrown with thickets or brushwood. Our most intimate acquaintance with the Ceylonese originated in the war which the British government were compelled to make, in 1814, against the king of Candy.

It is consoling to observe the increase of civilization in the island of Ceylon. The first religious and scholastic establishments there fell into decay on the capture of the island by us, in 1796. The Dutch clergymen, the catechists, and the schoolmasters, lost their pittance of salary: the duties of the one were feebly discharged, and the laborious duties of the other entirely ceased. Mr. North, on his arrival, re-established the schools, and settled what he thought reasonable salaries on the clergy, the schoolmasters, and the catechists. "Christianity," said Mr. Cordiner, "once more began to wear a flourishing aspect." The inhabitants were fully sensible of the governor's attention, and every countenance seemed to wear happiness and contentment. In 1801 the number of parish schools amounted to 120, and the number of Protestants exceeded 300,000, though the numbers of the Church of Rome were supposed to be still more numerous. That the temporal condition of Christian converts is much ameliorated, we have the testimony of Miss Graham. When once initiated by baptism, and eligible to certain offices under the government, they become, she tells us, ambitious and industrious, build better houses, eat better food, and wear better clothes, than those who remain unconverted. On the other hand, there is scarcely a town on the coast that has not a Dutch church, and every village is ornamented with the remains of a Dutch church or chapel; no fewer than thirty-two of which are still visible in Jaffnapatam.

The situation of the town of Candy, surrounded on every side by high mountains, almost entirely

covered with trees, brushwood, and jungle, cannot be otherwise than humid; but every point of the sea-coast of Ceylon that is cleared of wood, drained, and cultivated, is perfectly healthy, and Columbo and its neighbourhood, being the best cultivated, are particularly so.

Batavia, the equinoctial Amsterdam, was the grave of nine-tenths of those who were doomed to reside in it, and the terror of all who but casually visited it; but it has been perfectly healthy since the destruction of its evergreen avenues, its canals, and its sluices; and since the inhabitants and garrisons have shifted their abode from the level swamps, on which it was erected, to the dry, open, and elevated plain which rises immediately above it. Ceylon has, besides, the advantage of a more powerful monsoon than Java, and the regular land and sea-breezes cool the heat of the day to a pleasing temperature, without chilling the air. There are few places along the coast where the medium temperature exceeds 80° of Fahrenheit, and where it exceeds at any time 86°. The only stormy weather happens about the setting in of the two monsoons, the north-east commencing in November, and continuing to April, the south-west blowing for the remainder of the year; in general it enjoys a serene atmosphere and an unclouded sky.

In the centre of the broadest part of the island, and at the distance of about one-third of its length from the southern extremity, is a high-peaked hill, which, it is said, the Cinghalese call Hamallel, probably Himmalaya, "the abode of snow." It is pointed, like a sugar-loaf; and on the top is a flat stone, with the print of a foot resembling a man's, but nearly two feet in length. This print, it is said, was left by Boudh, when he ascended into heaven; but the Mahomedans converted it into that of Adam; and the peak was still called by the Dutch, "Adam's

peak." It is described as so high, that it may be seen from the sea at the distance of fifty leagues, which would make its height more than 15,000 feet; but the fact admits of doubt. It was ascended by Lieutenant Malcolm, with a sergeant, and four Malay soldiers. Having climbed three distinct mountains, they arrived at the foot of the peak, the face of which appeared to be quite perpendicular; yet they observed a number of pilgrims ascending the precipice by means of iron chains, fixed into the rock for that purpose. By great exertions they also succeeded in reaching the summit, though the head priest had exhausted all his eloquence to dissuade them from the attempt, assuring the lieutenant, that no white man ever had, or ever could, ascend the peak. The summit formed an area of 72 feet by 54, surrounded by a parapet wall five feet high. The sacred step, which requires some stretch of imagination to trace out the resemblance, is, it is said, impressed on the surface of a rock of iron-stone, in the middle of the area, covered over with a small wooden building, twelve feet long, nine wide, and four and a half high; it is enclosed by a frame of copper, fitted to its shape, and ornamented with four rows of precious stones, or, more probably, coloured glass beads. The priest warned them of approaching rain, and they accordingly scrambled down again, without obtaining any farther information. In the course of their journey they saw about 200 pilgrims, on their way to and from the sacred mountain.

The principal towns on the coast are those of Columbo, Negumbo, Chiloua, Jaffnapatam, Trincomalée, Batticoloe, Point de Galle, Caltura, and Matura, of which Columbo is the first in rank. Its population is computed at 50,000 inhabitants. The part inhabited by the principal Europeans is surrounded with a regular fortification, one side resting on the sea, the other on an inland lake; the

streets are at right angles, shaded by rows of trees, chiefly the showy and elegant portia, or tulip tree; the houses are low, but neat, fronted with verandas, and Venetian blinds before the windows. Without the fort is the pettah, or black town, and the bazaar. Here people of all nations, languages, manners, and religions, are blended together. The markets are uncommonly well supplied with fowl, fish, grain, fruit, and vegetables; in short, with every luxury, as well as necessary, of life. The total population of the island is stated, by Cordiner, at 1,500,000 souls.

The Cinghalese inhabit every part of the island; the Malabars are found in numbers on most parts; Malays are scattered over the whole face of the country; a half-cast race, of Portuguese origin and mixture, abound along the coast; the Dutch, and their half-cast descendants, with their slaves from various parts of the world; the Hindoos, Arabs, Armenians, Persees, and Chinese, amount to no inconsiderable portion of the population. The Cinghalese are a mild, timid, harmless, and indolent race of men, *(See plate,)* exceedingly civil to strangers, studious to oblige, and delighting in acts of hospitality; their stature is described as rather below the middle size, their limbs slender, but well shaped and in good proportion; their features more resembling those of Europeans than any other people of Asia; their colour as various as the tints of bronze, but less deep, on the whole, than that of the Hindoos; their eyes dark, their hair long, smooth, and jet black, which they turn up, and fix with a tortoise-shell comb on the top of the head. A piece of calico, or muslin, wrapped round the waist, is the only clothing worn by nine-tenths of the population. The addition of short jackets, waistcoats, ruffles, ear-rings, caps, swords, &c. is regulated by that oppressive system of castes, which, with the exception of China and Japan, appears to have per-

vaded all those countries where the doctrines of Boudh and Brahm have found or forced their way. They are all extremely poor, and appear to be content with very little; their dwellings are mud huts, their furniture scanty; fruit and rice are the principal articles of their food, and water is almost their only beverage, which they pour from a spout at a considerable distance from their mouth, that the vessel may not be defiled by touching the lips. The chief luxury, which is in universal use, from the sovereign to the poorest peasant, is the betel leaf, areca nut, and chunam. To present betel, is, throughout the East, the symbol of friendship. The men labour but little, the women rather more, but not much. Rice, millet, and pulse, are the principal articles that cost them any pains in the raising, and of these they do not cultivate much; for the rest, they depend on the natural productions of the soil. The proprietor of a garden, with twelve cocoa-nut trees and two jack trees in it, has no occasion for exertion; reclining all day in the open air, and in a manner doing nothing, he has no wish for active employment, and of the languor of existence he never complains. Thousands of Kandians are stated to live in the crevices of the rocks, and sometimes to perch themselves in trees, to avoid the attacks of wild beasts, or poisonous reptiles, and to secure themselves from sudden inundations. There is little difference between the manners here, and at Batavia. At both places they rise early, to drink a cup of coffee, and smoke a pipe; all wearing velvet clothing, eating freely, and sleeping after dinner; and all, without exception, averse to walking.

The manner of life of M. Heuneman, the old Dutch commandant of Chilaus, as described by Mr. Cordiner, may be considered as generally similar to those of the Dutch gentry of Ceylon. "There," he observes, "a party of Dutch gentlemen were seated,

enjoying the fumes of tobacco. The commandant was a respectable old Dutch gentleman, who had resided forty-seven years in Ceylon; and twice, in an official character, visited the court of Candy. His style of living was to rise at four o'clock in the morning, smoke a pipe, and drink a cup of coffee, by candle-light; breakfast at seven, dine at noon, sup at seven in the evening, and between eight and nine retire to rest." The number of Dutch inhabitants on the island, does not exceed 900; they are reduced to circumstances of great indigence; they practise the most rigid and meritorious economy; and by this, and their industrious habits, and by letting their houses, their only property, to the more wealthy English inhabitants, they are just able to maintain an appearance, in the eyes of the world, if not affluent and gay, at least decent and respectable.

It is not less singular than true, that before the late war, our knowledge of the large and important island of Java, was nearly confined to that part of it so long occupied by the Dutch, particularly their celebrated settlement at Batavia. But of the history, the extent, the productions, the customs and manners of the various inhabitants of this island, we are now put in possession, by several enlightened travellers, and Dutch jealousy has no longer been able to conceal, especially from Sir S. Raffles, who exercised the authority of lieutenant governor after the British had taken possession of Batavia, the least particular, which it concerned the interest or the curiosity of our countrymen to inquire into. We accordingly learn from the account of this island, given by that gentleman, that when, in the year 1812, it was determined to introduce an entirely new system of internal management, by the abolition of the feudal service, and the establishment of a more permanent property in the soil, it was deemed essential, that a detailed survey should be made of the different dis-

tricts successively, in which the new system was to be introduced. This survey furnished the principal data for constructing a very excellent chart of Java; from which it appears, that the extreme length of the island is about 660 miles, the breadth from 130 in some places, to 50 or 60 in others, and the area about 50,000 square miles.

The island of Madura on the east, being separated only by a strait in some parts not more than a mile broad, is considered as one of the provinces of the Javan empire; the strait itself forms the important harbour of Surabaga. Madura is about 90 miles in length, by 30 in breadth. A part of Java is still known by its division into provinces, and is nominally divided between two native sovereigns—the Susuhúnan, or emperor of Java, who resides at Súra-Kérta, on the Solo river; and the Sultan, who resides at Yúgya-Kérta, near the south coast, in the province of Matárem. The principal harbour, next to Surabaya, is that of Batavia, which is a kind of roadsted, sheltered by several islands. The best, perhaps, is that of Maràk, on the north-western point, next the strait of Sunda; but it is so unhealthy, that a party of men who were sent to make a survey after the capture of the island in 1811, almost all perished.

The edible birds' nests, exported in large quantities to the Chinese market, have long been known as the production of a small swallow, (*hirundo esculenta*) but the process of forming them was not understood. On the dissection of one of these birds by Sir E. Home, he discovered a set of secretory organs peculiar to itself, by which there is little doubt the mucilaginous matter of these nests is elaborated. This little animal, frequenting the rocks and caverns of Java, furnishes an article of commerce, the annual value of which exceeds half a million of Spanish dollars. The best nests are those which are found in the bottom of deep damp ca-

verns, where they imbibe a nitrous taste, well suited to the palate of the Chinese. The collectors of these birds' nests are at great pains to cleanse the rocks, and to fumigate the caverns by burning sulphur in them, when they are left undisturbed for two or three years. The most valuable nests are those newly built, and taken before the eggs are laid; but to collect them in this state would be at once to destroy the breed, and therefore the usual time of gathering them is just after the young ones are fled. Slaves are generally employed in this business by the European part of the island; they are lowered by ropes down yawning caverns of immense depth, into which the sea rushes with the most tremendous roar beneath them; others cling to the narrow ledges of rocks, suspended between sea and air; and, with that occupation, bird-nesting in Java may truly be called "a dreadful trade;" the poor slaves, however, think themselves well rewarded for their toil and danger with a buffalo, of which they make a feast, not a *sacrifice*, as it has been called.

The town of Batavia, thinly inhabited, contains a number of houses quite empty; some are of brick, some of stone and lime, and some of wood and plaster. The only stone seen here is of a dark blue colour, and emits a metallic sound when struck; this is chiefly got from the mountains mostly volcanic; and in one place, about forty miles from Batavia, there is a crater still smoking. The ground floors of the principal apartments of the governor and council of the Indies are paved with this marble cut into squares of eight inches, one of which, when polished and laid, costs about three shillings sterling. Sometimes they line the faces of the sides of their rooms with this marble to the height of three or four feet. A composition of lime and pounded shells here, laid on in the form of plaster, and polished, would appear like veined marble, if not closely inspected. The houses, in general, rise a few steps

from the street, these are sometimes of white rough marble, but most frequently of granite. By a recent order from Holland, the trees on the sides of the canals that run through the streets of Batavia, have been cut down, for the purposes of promoting a freer circulation of the air.

On the land side of the city are gardens and rice-grounds, intersected in every direction with canals and ditches; and the whole shore of the bay is a bank of mud mixed with putrid substances, or sea weeds, and other vegetable matter, in a state of fermentation. To these swamps, morasses, and mud-banks, may be ascribed that insalubrity of the air, which produces very destructive febrile diseases. To those who have stood the first attack, or seasoning, the fever becomes at last constitutional, and recurs at the moist and hot season regularly, without much inconvenience to the patient. Sudden deaths, however, are so frequent in Batavia, that they make little impression on the minds of the inhabitants. When a Dutchman marries, it is said he makes his will; which is a common epithalamium to a Dutch wedding, and is intended to regulate, agreeably to the wish of the parties, that community of property, the disposal of which is otherwise prescribed by the Justinian code.

In addition to the baleful effects of the climate, and the marshy miasma of Batavia, the manners of life, among the European part of the inhabitants, contribute not a little to frequent and fatal diseases. A plentiful dinner at noon induces an afternoon's *siesta* or nap, and a still more plentiful supper terminates the day, in the course of which they consume an immeasurable quantity of claret, madeira, gin, and Dutch beer. Few Europeans can stand the effects of such a life. If one in three of the newcomers survives the year, he may account himself a favoured person; one in five is reckoned as the

average waste here of Europeans of all descriptions of men, including the troops.

Few of the women of Batavia are Europeans by birth, and those who are descended from European parents, are so altered in figure, complexion, and manners, as easily to be mistaken for native Indians, or the degenerate offspring of Portuguese. They dress when at home exactly like their slaves, bare-headed, bare-footed, and wrapped in a loose long gown of red checkered cotton cloth, descending to the ankles, with large white sleeves. They anoint their black hair with cocoa-nut oil, and adorn it with the tuberose, and other strong-scented flowers. In this manner they sit in the midst of their female slaves, conversing familiarly with them at one moment, and whipping them the next; or perhaps listening whole hours to the fairy tales with which the memories of many of the unfortunate daughters of bondage are plentifully supplied. Like the slaves too, they chew the betel leaf and areca nut, mixed with gambir (the inspissated juice of the cashew nut,) bruised cardamom seeds, pepper, and tobacco. This stimulating masticatory, they pretend, has the effect of sweetening the breath, strengthening the stomach, and giving firmness and tone to the muscles and nerves. A Batavian lady has no resources within herself. Many of them can neither read nor write. Nurtured by slaves, and educated in all their vices and superstitions, they are totally unqualified for the pleasures of social intercourse: indeed, the two sexes rarely meet, except at great entertainments, each having generally their separate coteries; the men drinking and smoking in one apartment, the women chewing betel with their slaves in another.* When they go abroad in the cool of the evening, to take an airing, or to some grand assembly, they dress themselves in a magnificent style. Their jet-black hair, twisted close to the head, sparkles with a profusion of diamonds, pearls, and jewels of

A Lady of Batavia, & Slave
A free Cinghalese of Point de Galle

various kinds, mingled, not without taste, with the flowers of the Arabian jasmine and the tuberose. Each lady has her female slave almost as richly dressed as herself, sitting at her feet. (*See Plate.*) Before supper is announced, they usually retire, to put on their loose cotton night-gowns; the gentlemen do the same, to exchange their heavy velvets for white cotton jackets, and the elderly gentlemen, their wigs for their night-caps. In all these assemblies a rigid regard is had to rank and precedency. A lady, in particular, would be distressed beyond measure at losing the place assigned to her in virtue of her husband's situation in the employ of the East India Company. In Java every Dutch house swarms with slaves. The city of Batavia alone lays under contribution almost all of the Asiatic islands, on the coast of Malabar, the islands of Madagascar and Mosambique. When a rich proprietor is about to return to Europe, it is not unusual to manumit his slaves, but more frequently when he is on the point of death. A manumitted slave generally hires a small patch of ground from the servants of government, in which he cultivates flowers, fruits, and vegetables, for the market of Batavia, and which are carried to a place of public resort called Tannabank, about five miles from the city. The prodigious quantity of all kinds of provisions, but especially of vegetables and fruits, which is brought to the "Land of Friends," (for so the name implies,) equals that to be found at Covent Garden; in the variety, elegance, and delicacy of their fruits, they excel it beyond all comparison.

The most numerous, expert, ingenious, and industrious of all the slaves imported into Batavia, are those from Celebes, who are known by the name of Macassars or Buggesses. This brave and high-spirited race of men, the victims of wars fomented by the Dutch, deserve to be better known, and to have their virtues better appreciated, than they have

hitherto been. Even in their degraded state they exhibit such traits of courage, fidelity, and enterprise, as are not often equalled. Never was a people so grossly misrepresented. Their country being scarcely frequented, except by avaricious Dutchmen, we should have known them only as assassins, had not their character been rescued by Forest and Marsden. Captain Forest says, the Buggesses are, by far, men of the most honour of any of the Malay cast he ever met with, being really a distinct people, and having something free and dignified in their manner above other Malays. They are remarkably industrious; skilful in all kinds of curious filagree work in gold and silver, and in weaving those striped and checked cotton cloths worn in all the Malay islands. They also excel in making matchlocks, firelocks, and all kinds of arms and accoutrements, and in building large proas and other vessels. They are fond of reading, and have a written character peculiar to themselves; their alphabet, which is perfectly regular, and totally distinct from the Arabic of the neighbouring islands, appears to resemble that of the Rejangs of Sumatra. Their ancient history, laws, and mythology are still extant; and even the poor slaves who are carried to Batavia recite songs and romances, and fairy tales without number, in the original Buggess language.

The Chinese settlers in Java are perhaps among the most useful of all the strangers. Wherever this extraordinary people have emigrated, they have in no instance relinquished the manners, customs, religion, and ceremonies, the ancient character and dress, of their native country. The same spirit of activity and industry distinguishes them in Java as in China. In Batavia they are merchants and shop-keepers; butchers and fishmongers; green-grocers, upholsterers, tailors, and shoemakers; masons, carpenters, and blacksmiths. They contract for the supply of what-

ever may be wanted in the civil, military, or marine establishments; they farm the several imposts, the import and export duties, and the taxes. Their campong, or town, close to the walls of the city, is a scene of bustle and business, to be equalled only in a town of their native country. It consists of about fifteen hundred mean houses, huddled together, and swarming with inhabitants. They probably amount to 20,000, and their hogs to 400,000. The Chinese in Java are severely taxed, even to the very tails they wear; still these industrious people find resources to pay all taxes, and to accumulate wealth. They intermarry with Javanese and Malays, and purchase female slaves, not for sale, but as wives or concubines; and their wives and children invariably become Chinese. Many of them carry on a very considerable trade with their native country and the several islands of the eastern archipelago, as well as a coasting trade from one port to another in Java, in all the principal towns of which the Chinese form the great capitalists, and the most respectable part of the inhabitants.

From the close resemblance of the features of the Malays to the Chinese and Tartars, there can scarcely be a doubt of their descent from those nations. Their progress from Malaya or Malacca, across the narrow strait of that name, to Sumatra, from thence to Java, and from Java to all Polynesia, was so easy, even in the frailest vessels, as to occasion no difficulty in accounting for their being found, as they really are, in possession of the sea-coasts of almost every island. The character of the Malay is of a peculiar cast; indolent yet restless, cowardly yet courageous, ferocious and vindictive, yet apparently cool and placid; remorseless, capricious, and treacherous, there is still something about him of pride, dignity, and contempt of death, that sets him above the ordinary class of Asiatics. It is certain, however, that he possesses none of the milder qualities of human nature; care-

less of life himself, he sets little value upon it in others. The free Malays are an intelligent, active, and industrious body of men, engaged, like the Chinese, in trade and foreign commerce. Their proa are many of them very fine vessels, and navigated with considerable skill; but they are less numerous in Java than in Sumatra, Borneo, Celebes, and some other of the large islands of Polynesia.

The Javanese of the interior, who still profess the religion of their ancestors, wear the Hindoo mark in the forehead, and the women of the better cast burn themselves on the funeral pile of their deceased husbands.

The Javanese are in general well made, with pretty regular features; the face rather broad across the forehead, and the nose a little flattened; their complexion a light brown; their hair universally black the women twist it into a knot on the top of the head, where it is fixed with gold or silver pins, and decorated with sweet-smelling flowers. Their colour is that of pale gold; their limbs are slender, their wrists and ankles particularly small; the forehead high; the eye, of a Tartar cast; the cheeks prominent; the beard scanty. The women are in general less good-looking than the men; and when old, appear hideously ugly, particularly those of the lower class. People of circumstance carry with them a degree of self-possession by which they disregard the stare of the curious, whilst the lower orders betray a kind of servility bordering upon timidity.

We have hitherto been little acquainted with the interior of Japan: this has arisen from the circumstance of its being guarded for more than two hundred years past with as much jealousy and circumspection as the fabled fruit of Hesperus by the vigilant dragon. When the Portuguese were permitted to settle in Japan in the sixteenth cen-

tury, their intention was to conquer the country, and, according to their custom, they began with trade, and preaching the Catholic faith. The emperor Teigo, a sensible man, soon perceived that the Jesuits were much more eager to collect gold, than to save souls; he therefore resolved to extirpate Christianity, and banished the missionaries. Notwithstanding the Dutch have almost ever since been admitted into one of the Japanese ports, they were confined to their ships, and treated as slaves. Our knowledge of the interior was not much increased even by the writings of Thunberg, nor was much information obtained till the embassy sent to the Japanese in 1806, and the publication of the subsequent adventures of the Russian captain Golownin, who was also sent by the emperor of Russia in 1811. Going ashore with a small party, they were all made prisoners, and detained upwards of two years, when they were safely conducted to their vessel, which immediately sailed for Russia.

Since these ineffectual attempts to cultivate a connection with this reserved nation, we are now in possession of ample accounts of their customs, manners, &c. The Japanese take a degree of pride in exaggerating the extent and population of their country. From Mimai to Yeddo, they say, the letter-bearers travel over a desert so immense, that when they set out in the morning they meet with no village till noon, and when they have rested there they have to travel again through the desert till sun-set. The city of Yeddo, they stated, consisted of two hundred and eighty thousand houses, each containing upon an average from thirty to forty people; and as a confirmation of this statement, they asserted that Yeddo alone contained 36,000 blind people.

Japan has two sovereigns, an ecclesiastical and a lay emperor; but the latter is the supreme. There are many principalities, governed by more

than two hundred damjos, or subordinate princes. In consequence of the recent efforts made by the Russian government, the Japanese have been furnished with opportunities of being heard in their own cause. Their policy in avoiding all intercourse with other nations being censured, and the advantages pointed out which those of Europe derive from their reciprocal connections, the Japanese at first appeared to concur, but artfully contrived to introduce the subject of war, and as the ambassador could not but admit that this was in a great measure occasioned by these relations, they immediately replied, " if that be the case, it will perhaps be more advisable, for lessening human misery, that Japan should abide by its old maxim, and not engage in connections and treaties with Europe, of the nature of which they were now convinced by what had passed." The principal Russian officer confessed he was not able to give a satisfactory answer to this unexpected objection.

The Baron Resanoff was the gentleman authorized by the emperor Alexander as his intended representative; but it appears that after arriving at Nangasaki, instead of resisting the humiliating requisitions of the Japanese, he was at first all compliance, and then all complaint. On the first visit of some inferior officers that were under the governor of that port, they refused to go on board the Russian ship till the ambassador, the captain, and some of the officers, came out to welcome them. Mr. Resanoff did indeed resist a demand so insolent and derogatory to his character, but offered to send some of his cavaliers. This, however, being rejected by the great men of Japan, he condescended to meet them himself on the forecastle. He even put them in possession of his instructions, and gave them a copy of the letter from his sovereign to the emperor of Japan. He consented to have the guns,

ammunition, muskets, and arms of every kind, taken out of the ship. He acquiesced in being kept like a prisoner on board his own ship, and having it surrounded by their guard-boats, for several months, and even suffered himself to be cajoled from day to day by the most frivolous and childish excuses. When a request was made to take the ship into the inner harbour, he was told that a ship bearing a great personage like him, could not possibly be permitted to mix with Dutch trading vessels; and he was satisfied with their explanation, "that so great a man as himself must be received with preparations suitable to his rank and dignity." At length, when he ventured to send a message to the governor to say "that his patience and forbearance had reached their height, and that he insisted on knowing why he had been kept so long, and put off from month to month with empty promises," he was pacified by being told, as a profound secret, that a council had been held at Jeddo, or Yeddo, to consult on the expediency of establishing a commercial intercourse with Russia, and that this was the sole cause of the delay:—two days after this, the very same man had the impudence to invent a totally different excuse for it.

It is quite amusing to read the manner in which the Japanese interpreters managed their master's business, and to learn with what barefaced impudence they contrived, and succeeded in administering consolation to their prisoner. One of these fellows very gravely assured the ambassador, that they felt how unbecoming the treatment was that he had met with from the 'great men of Japan;' but added, that it was their custom, and that 'a reasonable man must know how to accommodate himself to all situations and circumstances, like water, which takes the form and figure of every vessel into which it is poured.' Another, when he

uttered his complaints, and talked of demanding his dismissal, said, that they perfectly comprehended these things; but that patience was a great virtue. One of the points mentioned in the emperor of Russia's letter was, the desire that he felt of establishing an intercourse of friendship, &c. with the emperor of Japan; on which it was very shrewdly observed, "The chain of friendship can never be otherwise than disadvantageous to the weak members included in it." Poverty was also pleaded; and a strict prohibition against either the inhabitants or the ships quitting the country.

For the purpose of wearing out the patience, and thus more easily getting rid of strangers, it is evidently the policy of this wary government to humble and to mortify them. One of the first operations of this kind, which might have given the Russians a taste of the mode in which they themselves might expect to be treated, was to bring the gentlemen of the Dutch factory alongside the Nadeshka, when, after letting them wait a couple of hours in the boat, permission was granted them to come on board. As Mynheer Doeff, the chief of the factory, was advancing to pay his respects to the ambassador, one of the interpreters caught hold of his arm, and reminded him that he must first make his compliments to the great men; on which the Dutchman immediately bent his body into a right angle, and with his arms dangling to the ground, remained in that posture for a considerable length of time, when, turning himself round, he whispered to the interpreter, and asked permission to straighten himself. The same compliment being required on their departure, Baron Pabst was observed stealing out of the cabin, when one of the vigilant interpreters perceiving it, exclaimed, "Aha, Myuheer Pabst, you must not go away till you have paid your compliment to the great men." The Russians were not allowed to

purchase the meanest trifle, not even provisions, which the Japanese supplied them with daily, and one day they were left without any! On complaining of this neglect, the interpreter very coolly told them, that prince Tchingodosi having arrived that morning, it was necessary to prepare for his reception; but even this excuse, insulting as it was, turned out to be a falsehood.

When a great man specially deputed from Jeddo arrived, the ambassador did certainly resist the demand made upon him to kneel; but as they would neither suffer him to sit on a chair, nor to stand upright, "he consented to lie down with his feet stretched out sideways." The most remarkable circumstance was, that after he had been permitted to land, the fronts of the houses, in all the streets through which he and his attendants passed, were concealed with hangings of cloth or straw mats, so that the embassy could see little or nothing of the people, or the people of them. The reason assigned for this conduct was, "that the common people were not worthy to see so great a man as the Russian ambassador, face to face."

It was not till after a negociation of six months that permission was obtained for the Russians to take an occasional walk on the beach opposite the ship; and this walk, 100 paces long by 40 wide, was only granted on the plea of the ill state of the ambassador's health, as a great indulgence. Every boat passing to and from the ship to this walk was watched by a squadron of twelve or fifteen Japanese boats. Thus, when the ambassador was at length permitted to land, a building sufficiently large was run up, for his reception; but no prison containing felons could have been more closely guarded. Besides it was pitched so close to the sea, that the tide flowed up to the holes that had been left to admit a little glimmering light; and the whole building was sur-

rounded by a high bamboo fence. Two rows of bamboos were also carried from the door down to the sea, to the low-water mark, so that boats could only land between the fence. The entrance on this side was also closed with double locks. An officer stationed in a boat near the ship had the key of the outer lock, and another in the house had that of the inner; so that the keeper of the outer key attended every boat going ashore to open his lock, after which the officer in the inside was called upon to open his. In the same manner, when the inside porter opened his lock, the porter afloat was called upon to do the same on his part. Nor was the land side less secured, as a strong double-locked gate closed the boundary of a small yard attached to the ambassador's place of confinement. This was surrounded by guard-houses, in which twelve men and their officers relieved each other every day. Added to all these precautions, there were three new buildings for other officers, who seemed to be placed there to keep a watchful eye both upon the strangers and their own people. The number of persons also coming on shore was accurately taken, and the boat was not allowed to return without carrying back the same number; so that if any officer wished to pass the night on shore, one of the ambassador's train was compelled to go back to the ship in his room; and if any body belonging to the ambassador had occasion to sleep on board, one of the seamen was sent on shore to supply his place.

After the Nadeshka had been permitted to leave this place, she had a very stormy and disagreeable passage round the Goldt islands on the east coast of Japan. The northern extremity of Jesso is a dreary and miserable country. After the Russians had been imprisoned at Nangasaki six months, they vainly flattered themselves that they should have an ample compensation in a ramble on the

north coast of Jesso, uncontrolled by Japanese jealousy. Here, however, they were grievously disappointed; they soon received a visit from one of the Japanese officers, who seemed to be exceedingly alarmed, and entreated, most earnestly, that they would immediately be gone, endeavouring to terrify them as much as he could with the extreme badness of the bay, the dreadful winds to be expected, and, above all, with the sure destruction which awaited them, from the Japanese squadron, and its terrible *bomboms!* This word he repeated several times, puffing out his cheeks at the same time, and making other antic gestures, to the great amusement of the Russians. On being assured, that the moment the fog cleared up, it was their intention to quit the bay, he became tranquillized, and communicated some information respecting the neighbouring islands, which was not altogether useless.

The Japanese, notwithstanding, as a nation, are perhaps the best informed people in the world. Every individual is able to read and write, and knows the laws of his country, which are seldom changed; but, on the other hand, the most important of them are publicly exposed on large tables in the towns and villages, in the public squares, and other places. In agriculture, horticulture, the fishery, the chase, the manufacture of silk and woollen stuffs, porcelain and varnished goods, and in the polishing of metals, they are not at all inferior to the Europeans. In cabinet making and turnery they are perfect masters, and are admirably skilled in all the arts of domestic economy. They also possess more correct ideas than the lower classes in Europe. As an example, a common soldier is mentioned, one of the guard over the Russians, who one day taking a tea-cup, asked captain Golownin if he knew that our earth was round, and that Europe and Japan lay in such a situation in respect to each other; pointing

out, at the same time, the respective situations of both upon the globe, pretty accurately upon the cup. Several other soldiers shewed the Russians geometrical figures; and asked, if these methods of measuring and dividing the earth were known to them. Every Japanese is acquainted with the medicinal virtues of the various herbs of the climate; and carries about him the most usual remedies, such as laxatives, emetics, &c. which he uses in case of need.

In Japan, there are three kinds of coin; gold, silver, and copper. The copper coins are round, with holes in the middle; and being strung, they are carried as in a purse. Bills and promissory notes have also been introduced; and in one of the southern principalities of Japan, there are bank notes, which circulate as cash.

The religion of Japan exhibits many striking peculiarities. The followers of the most ancient, adore the divinities called Kami, that is, the immortal spirits, or children of the highest Being, who, they say, are very numerous. They also invoke saints, or persons who have distinguished themselves by extraordinary piety and zeal.

Cleanliness is one of the indispensable rules of this religion; its followers are prohibited from killing or eating animals used in labour, or in domestic services. Of course, beef is excluded; but they may eat poultry, deer, hares, and even bears.

The laws, like those in England, do not subject any one to punishment for the non-observance and violation of the precepts of religion; even the priests do not interfere in these cases. Several Japanese boasted that they never visited any of their temples, and made no secret of eating meat. One of the officers, following the custom of the Kuriles of Matsmai, in eating dog's flesh, prepared it in a most barbarous manner. He usually *plunged* young puppies, whilst alive, into boiling

water, took them out, pulled off the hair, and devoured them.

The Kin-Rey, or spiritual emperor, is invisible to all classes, except his own household, and the officers of the temporal emperor, who are often sent to him. Upon a great festival once a year, the former walks in a gallery, which is open below, so that every one can approach, and see his feet. The silk clothing that he always wears, is manufactured by the hands of pure virgins. All his meals are brought him in new vessels, which are broken as soon as ever they have been used once.

As a proof of the cheerful disposition of the common people, it is observde, they always sing at their labours, if it be such as will admit of being performed to any tune, such as rowing, lifting of burdens, &c. They are equally fond of music and dancing; and as their motions correspond with their words, the attitudes of the singer sometimes appear highly ridiculous. They make horrid grimaces, distort their eyes, turn up the whites, or laugh with one side of the face, and cry with the other. As the Japanese are fond of dramatic representations, they have various theatres. That at Matsmai is a large and pretty high building.

The pleasure boats, or yachts, are among the principal amusements; and these are very magnificent, though of whimsical forms, according to the fancy of the owner: these are often built of cedar.

In their intercourse with each other, the Japanese are extremely civil, making little difference between ranks, or even age or sex. Their salute is by a bend of the knee; and for a greater honour, they rest upon one knee, and bow down to the ground; this, however, is confined to a room; out of doors, they merely make a motion, as if they were going to do it. Saluting a person of high respectability, they kneel in such a manner as to touch the ground with their

fingers, and call him by his name. When Japanese meet, after the first compliments have passed; with many bows, and great ceremony, they inquire after each others health, relations, &c. When the sentinels at Matsmai relieved each other, they generally stood some minutes making compliments. Upon parting, they repeat the same bows, and fix the time when they hope to meet again. And it is stated, that the greatest honour they can pay to their guests, when going away, is to shew them the utensils in which the tea has been made, consisting of a chafing dish, a three-legged pot, a tunnel, earthen vessels, and little cups, which they value more than gold or jewels.

Apprehensive of violent earthquakes, that frequently happen, stone here is only used for the foundation; and the wooden houses are generally only one story high, and rather slightly built. The inside partitions are moveable; so that the whole may be thrown into one floor, if necessary. Not being in want of any stoves, they make fires in little neat chafing-dishes; but the poorest people make theirs on the hearth. They have little or no furniture; their floors are covered with clean and handsome mats, over which they often lay carpets or cloth, for company. Porcelain vessels, arms, and curiosities of various kinds, embellish the interior of their houses. The walls are covered with coloured, or gold paper; but those of the rich are inlaid with various kinds of rare wood, curiously carved and gilt. Both the houses of rich and poor, as to the exterior, are almost destitute of ornament; the only difference is, that those of the rich stand in a spacious court, surrounded by so high a wall, or mound of earth, that only the roofs are to be seen from the street. The gardens of the rich are very large. The doors of the houses are always of paper; but sometimes embossed with flowers of gold

and silver. The street door is always open; but a jealousy, or blind, is put up beyond it, formed of small net-work, through which the inmates can see, without being distinctly seen.

Peace and good order is strictly maintained, as, besides the civil and military officers, an elder and assistants are chosen in every street, who are made responsible for the public peace. In the market places, and where several streets meet, guard-houses are erected; and after certain hours of the night the patroles will stop any person seen without a lantern. Each street has gates, which are even closed in the day upon the slightest disturbance, which the inhabitants always join in quelling; for if death ensues, the three families nearest the spot are liable to be closely imprisoned many months, and the rest of the inhabitants may be fined. No person can change his house or lodging without giving public notice, and every inhabitant of the street has a vote for him or against him; and if his conduct is not deemed that of an orderly person, he is rejected. Those who travel also, must not only have passports, but permission, notifying their object in going, and the time of their return.

Not a day passes without bathing, either at home or abroad; every town and village is furnished with baths in the inns and other houses. The Japanese have, however, an aversion to salt-water, those on the canals, &c. always going on shore to bathe.

All the Japanese, excepting the clergy, wear their clothes of one and the same mode; the hair of all ranks too, without exception, is cut in the same fashion. The difference between the rich, the public officers, and the soldiers, is only in their military dress; the state dress exactly resembles a woman's petticoat. The common Japanese only wear stockings when travelling, and these are

called kafan. They are generally woven of strong cotton, or made of cotton stuff sewed together. In this stocking the great toe is separated from the rest, which is required by the form of their shoes, which consist of straw soles, or slips of wood. The common shoes, called sori, are nothing more than soles woven of rice straw, with a band of the same, from one side of the sole to the other, about as thick as a person's finger: from the middle of this band to the fore end of the sole, there is a similar band that is placed between the second and the great toe. This keeps the sori close to the foot, and the Japanese are so well used to it, that they put them on with as much ease as Europeans do their slippers.

Hats are only worn in uncommon heat, or during rain. The crown of these is so small as only to admit the little tuft of hair; the brims, however, being very broad, they are tied under the chin with ribands. Those of the common people are of straw; the opulent wear leathern or wooden hats, japanned or painted, and sometimes even gilded. In general the Japanese go bare-headed, even in the sun, as they always carry one or more fans about them for occasional use. At other times they place these fans behind them, in their girdles, where they have also an inkstand and a case for pencils. In their bosoms they carry a kind of pocket-book, with paper, money, and medicines. Black has the preference as a colour, and white here is only used for mourning. They eat very little, in comparison with the inhabitants of the north of Europe. Even the rich Japanese are by no means addicted to the pleasures of the table, but think themselves obliged to have a large establishment, with a number of carriages, often drawn by horses, but for the most part by oxen. Those who ride on horses must be led, as they

consider it vulgar to hold the bridle themselves. Chairs, resembling the sedan-chairs in Europe, are much used.

Captain Golownin gives a circumstantial account of a procession, which he witnessed, of the governor of Matsmai, on horseback, to a temple of thanksgiving, which he was obliged to visit every spring. The high-priest and the officers, who were obliged to be present, having gone on before, the governor followed, with little ceremony. Instead of a bridle to the horse's bit, two light blue girdles were fastened, held by grooms on each side, the extreme ends of these being in the hands of two other grooms, walking at some distance from the former, so that these two men occupied almost the whole road. The horse's tail was covered with a light blue silk bag, while the governor, in his usual dress, was seated on a magnificent saddle, without his hat, holding his feet in wooden japanned stirrups, resembling boxes. The grooms holding the horses exclaimed, *chai chai*, that is, softly; but, however, compelled the horse to quicken his pace, so that the governor was obliged to stoop, and hold the saddle with both hands. Some soldiers also, a little in advance, were continually crying, make room! make room! The armour-bearers closed the procession, carrying all the insignia of the governor's dignity in boxes, to signify that the governor was *incognito*.

Travelling regulations in Japan, bear some resemblance to those in France, as the houses that supply post-horses, bearers, travelling servants, &c. are totally distinct from the inns. At each of the post-houses, generally four miles apart, there is a post-master, whose duty it is to keep registers of all travellers, attend to the delivery of letters, government edicts, &c. Here, to prevent miscarriage, two persons are always sent out with each packet, and every individual, whilst travelling, has a bell, which he

rings whenever any person approaches; and nobles must even make way in this case.

The Japanese inns consist of two stories, the lower one a storehouse. Each inn has a handsome garden, surrounded by white walls; and every house is supplied with baths, stoves, &c. It is also an indispensable rule, that every guest should leave the apartments as clean as when they entered them. So that no person can quit his room or rooms without having them well swept, or even washed if necessary, and the contrary would not only be considered as an act of unpoliteness, but even of ingratitude. In the point of neatness in their houses, these people exceed the Dutch. As both men and women carry fans whenever they go out, the artists here have contrived to make them doubly useful, by painting on them the different travelling routes, with lists of the inns, and other useful information. Besides these, little road-books are sold by boys, who traverse all the highways for that purpose.

All the Japanese women, even in inferior circumstances, wear silk dresses, especially on holidays. They have no shirts, but, instead of them, the rich wear white morning-gowns, made of the finest cotton stuffs. If a room be too warm, a Japanese will pull off one coat after another till he be suffi ciently cool. The girdles of the women are much broader than those of the men, and the ends hang down lower.

It should have been observed, that, besides the power attributed to some kinds of spells used by the Batavians, Mr. Titsing mentions a powder which produces still more extraordinary effects, and not only relaxes and unstrings every fibre of the living body, but also preserves the dead from all rigidity and stiffness, whilst its antiseptic virtues ward off putrefaction for a long time. When a person dies in Japan, if the relatives choose, a skilful person comes,

and taking a small quantity of this powder, puts it into the eyes and ears of the dead body. In a few minutes the joints regain their flexibility, the whole frame becomes soft and yielding, every muscle contracts with ease, and as the body may be placed in any attitude, it is sometimes put erect in a chair; sometimes as if reading or writing at a table, sometimes in a stooping, and at other times in a horizontal posture, as fancy may indicate. The flexibility of the dead fibres remains as long as its organization continues entire, and that is for a long time. This powder being tried upon the body of an English sailor, by a person from Batavia who possessed the art, in a few minutes it became soft and flexible, and in every part the putrefactive process was stopped; and Mr. Titsing saw it several days after in a recumbent posture, quite pliant, and without further marks of corruption. He immediately purchased, at a considerable price, a small quantity of this extraordinary powder, but was afraid to make use of it, dreading its effects upon the living as well as upon the dead fibre. Consulting the physicians of Japan for an explanation of these astonishing effects, he could only learn from them, that the absorbing vessels in the human body contained a certain kind of circulation for several days after death, by which the powder was carried through every part. Dr. Gillan was promised some of this powder, but his sudden departure from Batavia prevented him from receiving it.

The country all the way to the mountains is flat, but resembles a forest of trees and gardens. Dr. Gillan had an opportunity of going into the part behind Batavia, on a visit to the houses of M. Wiegerman and Schowman, the first about seven miles from Batavia. This house is fitted up rather for the reception, than for the convenience, of numerous guests. Here is one large hall for dinner, a portico

for shade, drinking, smoking, conversation, and cards, and several detached bed-chambers. Each of these contains three beds! The roads that lead from Batavia to the Blawenberg mountain, all made by the Dutch, are divided in the middle by a paling of bamboos. One side of the road is smooth, and appears to be particularly attended to, being destined for horses and carriages, and travellers. The other side seems one continued puddle, being the road for buffaloes employed in dragging the carts and waggons, and for ploughing the rice grounds. The wheels of these carts are made of one entire piece of wood, about four feet in diameter, and extremely thin; of course they cut the road like a knife, and the wheel often sinks to the axle-tree. No care being bestowed in filling up the ruts, the buffaloes often sink up to the belly, and their progress is retarded in proportion. The body of the cart or waggon is made like a chest, and must be water-tight to prevent every thing in them from being spoiled. The buffaloes here are very gentle and tame in the hands of the natives; even the children ride upon their backs, and sometimes half-a-dozen of them mount upon their back, head, and neck, by way of amusement, the animal all the while remaining perfectly quiet and gentle. But these same animals become wild and ferocious at the sight of an European, whose dress and appearance seem to offend them greatly. The Malays, from whose bodies a disagreeable effluvia really issues, pretend that it is this, on the part of Europeans, that offends the nostrils of the buffaloes. It is, however, certain, that it is not safe for an European to approach them when they are at liberty, though they are soon tamed and patient enough under his hands and treatment in a stall. Of this there are also many examples in the lion, when the wildest and most ungovernable always becom

very tame and tractable when tied to the guns for a few days.

What may be called the bathing of buffaloes here is performed every morning by the Javanese. They drive these animals into some of the canals, or into a deep ditch, where the water covers the whole body, except the head, which they hold up in order to breathe. In this situation they remain for a long time, while the master or driver, with a long scoop in his hand, throws water over their heads incessantly. They seem much pleased with this bathing, always turn to meet the water, and never offer to stir from the place till they are commanded.

The Dutch will neither eat the flesh nor drink the milk of the buffalo, though the Chinese, Malays, and Javanese do both without prejudice. While the British ships, that conducted our ambassador, lay in the bay of Sunda, all the crews ate the buffalo, and found its flesh very good, making excellent soup, &c. Eaten as Scotch collops, it was impossible to distinguish it from European beef dressed in the same manner. The animals seem formed by nature for ploughing the rice grounds. No oxen could possibly work in them. The ploughman is naked from the waist downwards, and the furrow seems to consist of as much water as soil!

For the purpose of ascertaining the history of the famous upas-tree, the doctor and his friends visited the Hortus Medicus, in company with Mr. Wiegerman and some other gentlemen. The gentlemen of the council at Batavia denied the existence of the upas, and Mr. Schowman confirmed it. However, the strangers were not a little surprised, some time after they came out of the garden, to understand from this gentleman, that he actually knew, and had, in the garden where they had been, a tree, which he called, and believed to be, the upas, as it exuded a *kind of* resin, which, when a sword or any

cutting weapon was anointed with it, would certainly inflict a mortal wound. The reason why he denied the existence of such a tree was, because he did not choose the slaves and servants that were about him when he spoke, should ever believe such a poisonous tree existed, for fear they should convert it to some bad use. He promised to shew this tree to the party privately, but they left Batavia before Mr. Schowman, who was absent, could return to town.

The poisonous powers of the upas-tree, it seems, have been magnified beyond all the powers of probability or reason. From the French annals of the museum of natural history, it appears, M. Leschenault, who embarked in the voyage of discovery in the southern hemisphere a few years since, was recommended by the celebrated naturalist, Jussieu, in the event of his touching at Java, to make all possible inquiry after the *upas*. His researches for some time were fruitless: at Batavia and Samarang he could learn nothing! At Soura Charta, the residence of the emperor of Java, he was told that the upas grew in the district of Bagnia Wangni, which he visited in July, 1805. His Javanese attendants killed some birds with arrows whose points had been touched with *upias antear*, or the antear poison, (*upas*, in the Javanese language, meaning poison.) There was another *upas*, he was told, of much greater power, called *tieuté;* but his guide confessed he was ignorant of the place of its growth, as the men who gathered it kept it a secret. He succeeded, however, in procuring one of these men; and by a present of some dollars, prevailed on him to shew him the growing plant. It was a creeper, on which there was neither flower nor fruit; the rind of the root furnished the poison. The Javanese who pointed it out, boiled this rind in a copper vessel till the extract assumed the consistency of treacle: he then threw in a couple of onions, a clove of garlic, a pinch

of pepper, two slices of the root of kampheria-galenga, a few pieces of ginger, and a single seed of capsicum, all of which was suffered to simmer for a short time over the fire. M. Leschinault, however, discovered that this was mere mummery, and that the simple decoction was equally active. A small quantity, inserted into the breast of a fowl with a pointed instrument, killed it in the space of a minute. A large fowl also, wounded in the lower part of the thigh, died in convulsions in two minutes. Two dogs pricked in the thigh, died in thirty minutes. This *antearis toxicaria*, M. Leschinault always found growing on rich soils. The trunk is straight, the bark smooth, and of a whitish colour; the leaves are oval, and of a pale green, and fall before the flowers appear: the juice of the tree is viscous and bitter, and flows abundantly from notches cut through the bark. The tree that produced his specimens and poisonous matter, was more than a hundred feet high, and the trunk near the base, eighteen feet in circumference. With the resinous juice of this tree, M. Leschinault besmeared his naked arms and face without experiencing any inconvenience. Lizards and insects crawl on its trunk, and birds perch upon its branches with impunity. But neither this antear nor tieute is the hydra-headed monster celebrated by the poetry of Darwin. In fact, the public were never perhaps more grossly imposed upon than by "Foerch's Account of the Poison Tree of Java."

Rice is the chief production, and nearly the only thing the Javanese use for bread. It is to them what rye is to the Russians. But though there are many persons in Russia who eat no rye bread; in Japan, on the contrary, every body, from the prince to the peasant, lives on rice. Besides, all through Japan they convert the rice straw into shoes, hats, floor-mats in the houses, mats for sacks, and for packing up goods, with a kind of writing-paper, besides

baskets, brooms, &c. A kind of brandy or wine is also extracted from rice, and the weak liquor called sagi. In Japan few people eat meat, except the priests; but all, without exception, eat fish. They also light their houses with fish oil, and only the rich burn candles.

The radish is made to supply the place of the cabbage, and is used in soup in various ways. Salted radish serves them also instead of salt, with most of their food. Whole fields are sown with radishes, and radish-soup is so general, that a scarcity of this plant would be severely felt in this country.

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